The Outlook

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The Philippines: The Republican Plan

Two plans for the government of the Philippines are now before the Senate, and will doubtless form the substance of the programmes of the Republican and Democratic parties in the next political campaign. The bill reported by Mr. Lodge, as Chairman of the Committee on the Philippines, provides, in effect, for the taking of a census of the population of the islands so soon as the existing insurrection shall have ceased and the condition of general peace is established, upon the certification to the President of these facts by the Philippine Commission; this census to present a full report as to all the inhabitants, whether native or foreign born, of their age, sex, race, tribe, literacy or illiteracy, together with the facts with regard to school attendance, ownership of homes, and other matters necessary to inform the President and Congress concerning the capacity and readiness of all the people in the Philippine Islands for the establishment of a popular, permanent, representative government. On the completion of the census the Philippine Commission is to report fully to the President and to Congress its "recommendations, based on such census and upon the operation of the local governments provided for, whether or not all or certain of the Philippine Islands are capable, fit, and ready for the establishment of a permanent popular representative government." The Philippine Commission is continued without change, but with an extension of authority covered by the following provision:

> That the Philippine Commission meantime are hereby authorized and directed, in their discretion, to continue to establish additional municipal and provincial governments in the Philippine Islands, with popular representative government so far and so fast as communities in such civil divisions are capable, fit, and ready for the same, the qualification of electors in elections in municipalities and provinces to be the same as now provided by law for electors in municipal elections; and said Philippine Commission, whenever they find other male inhabitants of lawful age in such municipalities and provinces capable, fit, and ready for such extension, shall include the same among the electors, with the purpose of gradually extending to municipalities and provinces permanent popular representative government.

The bill also authorizes the Philippine Government to establish a mint at Manila, and extends the coinage laws of the United States, so far as applicable, to the islands, with the special provision reported last week authorizing the coinage of a silver dollar which shall contain 416 grains of standard silver, and this dollar is made a legal tender in the Philippines.

❀

The Democratic Plan

The minority report presented by the Democratic members of the Senate Committee on the Philippines provides—

> that the United States shall continue to occupy and govern the archipelago until the people thereof shall have established a government and until sufficient guarantees have been obtained for the performance of our treaty obligations with Spain, and for the safety of those inhabitants who have adhered to the United States, and for the maintenance and protection of all rights which have accrued under the authority thereof.

The bill further provides for the calling of a constitutional convention, members of which are to be elected by voters who speak and write the English, Spanish, or any of the languages of the archipelago, this convention to number three hundred persons and to meet in Manila not more than a year after the cessation of hostilities, and to form a constitution and organize such government as they may deem best adapted for the inhabitants of the islands, such convention to provide, by an ordinance which shall be irrevocable without the consent of the

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United States, that there shall belong to the United States such lands and waters for naval, military, and coaling stations and terminal facilities for submarine cables as the President of the United States shall designate; that the treaty obligations of the United States with the Kingdom of Spain and for the maintenance and protection of all rights and property acquired under the authority of the United States, shall be carried into effect; that no inhabitant of the archipelago shall ever be molested in person or property on account of his or her adherence to the United States. The bill also provides that it shall be the duty of the President of the United States to issue his proclamation declaring the independence of the people of the archipelago; and the President is also authorized to negotiate an agreement between the United States, the Philippine archipelago, and Great Britain, Germany, France, and such other Powers as he may deem best, providing for perpetual neutrality and inviolability from all foreign interference with the territory of the archipelago, and for equal opportunities of trade between the archipelago and foreign countries. Full amnesty is granted to all the inhabitants of the islands on account of political offenses against the United States; and, within sixty days from the election of officers under the Philippine constitution and their inauguration, the President is to cause the armed forces of the United States to be withdrawn from the archipelago.

❀

A Word of Comment

The Outlook has already, in a series of editorials, examined in detail the various proposals for dealing with the Philippines. There is nothing in the bill of the Democratic minority, save the specific provision with regard to securing guarantees from foreign Powers, which The Outlook has not anticipated and upon which it has not commented. It has pointed out the difficulties of ascertaining whether the Filipinos are in a condition to form for themselves a government which can be trusted to conduct properly the business of the islands, to protect property of all kinds, to preserve order, to carry out our treaty obligations with Spain, and to insure the safety of those Filipinos who have adhered to the American flag. These questions, in the judgment of The Outlook, cannot be decided immediately upon the cessation of hostilities. The industrial, religious, educational, political, and agrarian problems in the islands are too complicated to be settled within a period which can be definitely fixed at this time. Promises of a stable government are not sufficient; the Filipinos must demonstrate their ability to maintain and conduct a stable government. To permit them to set up a government of their own and leave them to themselves until they have demonstrated their ability to keep order, to fulfill treaty obligations, and to manage the islands so as to secure credit and to protect all classes in their rights, would be to invite great disasters and to compel a reoccupation of the islands. It is the duty of the United States to help the Filipinos in forming a stable government, but the United States is not to assume that the Filipinos are in a condition to form such a government. To realize President Roosevelt's hope "to do for them what has never before been done for any people of the tropics, to make them fit for self-government after the fashion of really free peoples," involves a line of action much more unselfish and exacting in its demands upon American patriotism and conscience than cutting loose from the islands and letting them drift where they will.

❀

The Oleomargarine Debate

The Senate debate on the Oleomargarine Bill was exceptionally interesting. The bill, it will be recalled, raises the tax on oleomargarine colored to resemble butter from two cents a pound to ten cents, but reduces the tax on uncolored oleomargarine from two cents a pound to one-quarter of one cent. The bill further provides that oleomargarine and similar products shall be subject to State laws, so that "original packages" imported from other States cannot be sold in States prohibiting the local manufacture and sale. The supporters of the bill freely admitted that oleomargarine is a cheap and healthful food product, but insisted that it is now generally sold as butter, and that farmers and consumers are alike entitled to protection against fraud. The opponents of the bill insisted

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that oleomargarine is now generally sold as such to people with small incomes, and denounced the proposed tax as an injustice to the consumers, who, in Senator Money's phrase, "desire only to be protected against this bill," and an injustice to the producers of oleomargarine, whose industry would be destroyed by the "protective" tax imposed. Some of the supporters of the bill, for example, Senator Foraker, figured that the bill would not destroy the oleomargarine industry, since oleomargarine could be manufactured for seven cents a pound and sold with the tax for seventeen cents; but in the main the argument for the bill was that the protective theory ought to be applied for the benefit of the farmers, and that the farmers had an indisputable right to be protected against fraudulent competition. This last point was recognized as valid by the Democratic minority, which offered an amendment requiring that hereafter oleomargarine should be sold only in one or two pound packages, with the word "oleomargarine" impressed on every print "in sunken letters," and providing that the sale of oleomargarine as butter be punished by heavy fines and long imprisonments. This amendment consistently imposed no tax on oleomargarine save such license fees upon makers and dealers as would provide for its enforcement. In support of this amendment it was strongly urged that the proposed tax on oleomargarine was neither needed nor intended to provide public revenues, in accordance with any of the Constitutional provisions for internal taxation, and that the tax imposed was really for the purpose of destroying a domestic industry. Senator Carmack, of Tennessee, characterized the pending bill as simply "a penal statute colored in imitation of a revenue law." This view, however, obtained little support except from Democratic ranks, and the amendment was defeated by a vote of 29 to 39. Before the final passage of the bill itself the Senate adopted the impartial amendment offered by Senator Harris, of Kansas, imposing on adulterated butter the same tax as was imposed on colored oleomargarine. When the bill thus amended came to a vote, party lines were followed to a singular degree. Although the bill was avowedly framed to protect farmers, it received the votes of but two Democrats or Populists representing agricultural States—Senators Harris, of Kansas, and Cockrell, of Missouri; and although it was avowedly framed to tax city consumers and restrict a city industry, it received the votes of all the Republicans representing manufacturing and commercial States except Senators Aldrich and Wetmore, of Rhode Island, Senators Scott, of West Virginia, and Wellington, of Maryland. It was not generally expected that adhesion or opposition to the principle of protection would so completely determine the vote. It was a rare triumph of intellectual consistency. The vote stood 39 to 31.

❀

The Resignation of Mr. Evans

The report has been so persistently circulated that Mr. Evans wished to retire from the position of Commissioner of Pensions, and that, upon retirement, the President would appoint him to some other position, that some apprehension was aroused lest the country should lose his services at a critical point. That apprehension has been justified by the formal announcement that Mr. Evans has tendered his resignation to the President. No man can be an efficient Commissioner of Pensions without making a stubborn fight against tricksters, schemes, and corrupt influences of many sorts. It is greatly to the credit of Mr. Evans that he has so discharged the functions of his office that he has incurred the deadly hatred of a certain group of Grand Army men who misrepresent that organization, and of a large group of pension attorneys of whose morals and professional methods the less said the better for them. There is probably no subject with which American public men have had to deal during the last few years which requires so much patience and courage as the pension business. The attempt to administer the Pension Office on business lines, with strict regard to law, has always furnished material for insincere and demagogic denunciations of the Administration and the Commissioner by a group of men whose only conception of patriotism is the opportunities it affords for living off the Government. The country has been

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and will be, in accordance with the spirit of the American people, thoroughly generous in its treatment of its soldiers, but the Administration ought to be inflexible in protecting the Treasury from schemers who take base advantage of the public generosity. Mr. Evans has fought a brave fight, and fought it with success. He has done his duty so faithfully that, from the very beginning, a persistent attempt has been made to remove him from office. President McKinley resolutely supported him; there cannot be a question but that Mr. Roosevelt has supported him in the same spirit; for Mr. Roosevelt has been a soldier; and in the exact degree in which a man loves real service to the country will he hate and loathe all attempts to get the rewards of service without rendering it. The country can ill spare Mr. Evans's services, and will count on the appointment of a man to succeed him who will be hated in the same fashion by all those who regard the pension as a source of indiscriminate bounty.

❀

The New Civil Service Commissioner

One who has had the opportunity of knowing at first hand a good deal about the routine work now being done in the White House recently said that, in the matter of appointments, the President was doing heroic work from day to day of which the country heard nothing. The country has had occasion, however, to know a good deal about excellent appointments thoroughly in the temper and spirit which Mr. Roosevelt has always manifested towards the great question of office-appointment and office-holding. The selection of Mr. James R. Garfield, of Cleveland, as Civil Service Commissioner, is in striking contrast with the previous appointment by Mr. McKinley, and is the most effective possible illustration of the selection of a man for an office because of peculiar fitness, both in character and training, for its duties. Mr. Garfield, although a young man, has already made a very honorable reputation in public life. As a member of the State Senate of Ohio he made an unbroken record in the advocacy of good government and in strenuous and effective antagonism to bossism in all its forms. The Garfield Corrupt Practice Act, which was passed largely by his efforts, accomplished its end so thoroughly that the politicians of the spoilsmen type have since repealed it. Mr. Garfield is an idealist of the practical kind; a man who has the highest standards, and applies them with common sense and sound judgment of men. He will bring to the service of the Civil Service in Washington incorruptible integrity, considerable experience in public life, and an admirably poised judgment.

❀

The Christmas Affair

It was perfectly proper and desirable that Congress should investigate the conduct of the man Christmas with the treaty by which the Danish West Indies are to be ceded to the United States if the Danish legislative body consents, as is now thought probable. Danish papers have asserted that Christmas made a "report" to the Government of Denmark asserting, with names, that he had used money to bribe Congressmen and press associations. Of course the man lied; the investigation has shown that some of the men named never heard of him; others had been barely introduced to him; his own lawyer had been fleeced by him. Secretary Hay, in a letter to the investigating committee, said that Christmas had called on him, had given some technical information about the islands, and that at Christmas's suggestion Mr. Henry White, the First Secretary of our London embassy, went to Copenhagen, and there Christmas arranged for an interview between Mr. White and a member of the Danish Government. Mr. Hay said that, further than this, Christmas was of no service, and both Christmas and the Danish Government were told that no aid from private persons was needed and that no commissions should be paid to private parties. The Danish Government has disclaimed having had any relations with Christmas, and also states that it refused even to receive and look at the "secret and confidential report" he later printed in the newspapers. The whole affair amounts to nothing more than the exposure of the brazen audacity of a mere adventurer who asked for a commission

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on a transaction in which he was employed by neither party. The absurdity of the assertions of bribery is shown by the fact that our State Department, the President, and a large majority in the Senate have been for some time in favor of the acquisition of the Danish Islands and that there has been practically no opposition of any kind.

❀

Further Gains for Direct Primaries

The cause of direct primaries continues to make rapid gains. The day before the enormous majority was polled in favor of the new system at Chicago—an event discussed in another column—the Committee on Election Laws of the Massachusetts House of Representatives voted unanimously in favor of a direct nomination bill. The bill thus indorsed provides for mandatory direct nominations in all city elections, in all representative districts in cities, and in all Congressional districts. For town elections the bill permits direct nominations, but sensibly does not require them. The evils of the convention system of nominations—the enthronement of the machine and the destruction of the political influence of the ordinary voter—have not developed in the small towns, and the new system is not needed to restore popular oversight of party nominations. One of the best features of the Massachusetts bill is a clause providing that a voter's party standing shall be determined by his last vote. He need make no pledge whatever as to how he will vote at the coming election, nor even declare how he expects to vote. The complete independence of the independent, therefore, is in no way curtailed. This advanced step in Massachusetts was taken a few days after the second important trial of the Minnesota law. In the primaries in St. Paul week before last, the Republican and Democratic candidates for mayor, comptroller, treasurer, two municipal judges, nine assemblymen at large, eleven aldermen by wards, two justices of the peace, and two constables were nominated by a direct vote of the members of the two parties. The election was in all respects like a regular election. The voter went to the polling-place, asked for the ticket of the party with which he wished to be affiliated, found upon it the names of all candidates proposed by the required number of citizens, marked his ballot in secret, deposited it, and the ballots were all counted by public officials under the same safeguards as in a regular election. Over eight thousand Republicans and over ten thousand Democrats took part in the election, and the aggregate vote for the minor officials was in many instances as heavy as the vote for the head of the ticket. The total vote cast was almost as great as the total vote cast in an ordinary city election, and thus demonstrates that the disinterested voters will turn out to the primaries if assured that their votes will have a real effect upon their party's choice of candidates. The test, said the St. Paul "Pioneer Press," "demonstrated that nomination by direct vote is popular and a success."

❀

The Right to Strike

The New York Court of Appeals last week, by a majority of one—four judges against three—decided that union laborers have a legal right to strike against the employment of non-union workmen as their associates. Of course this right is not limited to union workmen, but only union workmen often care to assert it. The Court holds that any workman or any group of workmen have a right to quit work "provided the object is not to gratify malice or inflict injury upon others, but to secure better terms for themselves." In the case before the Court the defendant union wished to put its own members "in the place of certain men who were non-members working for smaller pay," and threatened to quit work if these non-members were not discharged. The Court's decision ran as follows:

> A body of men who have organized for purposes deemed beneficial to themselves have the right, when they feel it is detrimental to the interest of their organization, to refuse to work. Their reasons may seem inadequate to others, but if it seems to be in their interest as members of an organization to refuse longer to work, it is their legal right to do so. If the conduct of the members of an organization is legal in itself, it does not become illegal because the organization directs one of its members to state the reason for its conduct. A labor organization is endowed with precisely the same legal right as is an individual to threaten to do that which it may lawfully do.

The trades-unionists are jubilant over the decision, which comes very near giving

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them the right to do collectively through their union whatever they have a right to do as individuals. The Court, however, stops short of laying down this broad proposition. The rights accorded to individuals cannot without limitations be accorded to groups of individuals, whether they be groups of laborers joined together in unions or groups of capitalists joined together in corporations. From the earliest times individuals have had the right to arm themselves and go about the streets, while groups of individuals have had no such right. The same distinction is valid in the realm of industry. Privileges which may be accorded to individuals without threatening the public welfare cannot in some instances be accorded either to unions or corporations, and courts and legislatures must restrict the rights of both unions and corporations to such acts as do not threaten the public welfare. The right of employees to quit work, however, seems now to be as completely recognized as the right of employers to close their factories.

❀

The New York Police and the Excise Law

That the phrase "revolt against the captains" should be commonly used to describe the action of New York City police patrolmen in making arrests where they see the excise law openly violated is in itself an epitome of the situation. Almost openly the patrolmen say that they are tired of making false reports as to violation of law on their beats, that they have done this because, although their general and formal orders from the captains direct the officers to arrest all lawbreakers, it is perfectly well understood that the officers are not to see such things as the open selling of liquor and the violation of the law requiring the barroom to be open to view from the street, *unless* the lawbreaker is not a member of the liquor-dealers' association which has arranged for "protection," or in some special way is obnoxious to the captain. By returning false reports the police patrolmen make themselves liable to discipline, and they have become uneasy as to the future. The Police Commissioner, Colonel Partridge, and the District Attorney, Mr. Jerome, have been quietly acquiring evidence, and are now ready to try some of the most notorious captains on the general charge of neglect of duty, to be supported by many specific charges of willful neglect to close notorious resorts; and it is proposed to show beyond doubt that the captains were, through reports made to them, in possession of ample evidence to justify them in closing these places. There has been some impatience with the new Commissioner and District Attorney because little has yet been done to clear away the notorious system of police blackmail which all citizens know to exist; but when it is considered how they are hampered by the necessity of keeping the old captains until charges are made and convictions obtained, it is reasonable to believe that the time spent in getting to the bottom of the facts and gathering proof has not been wasted. Another phrase in common use just now has also its almost amusing significance; the newspapers proclaimed with unanimity that last Sunday was a "Sahara" because about a hundred arrests for excise law violation were made, "liquor-stores proper" were closed, and the only "oases" were the twenty-three hundred "Raines Law hotels"! It is to be hoped that "the police revolt" is also a reform, as Commissioner Partridge says it is, and that Mayor Low's declarations that no policeman shall suffer for doing his duty, and that his administration will not wink at the non-enforcement of any law, may encourage the men to arrest always any law-violator they observe. So far as can be known, the excise arrests of last Sunday did not cause any increase in the violation of other laws, and there is no reason why the "relative dryness" of last Sunday should be sporadic. At the same time, it is well to remember that the real objective of the District Attorney and Commissioner is the exposure of the system of blackmail by which vice and the police are placed in partnership, and nothing should be allowed to interfere with this main purpose.

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The New Hampshire Liquor Law

It has not been generally known that New Hampshire is a prohibitory State. And yet it has had, for the past half-century, a drastic law on its statute-books prohibiting the sale of intox-

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icating liquors by any persons except State and town agents appointed for the purpose. These agents, however, have never attained an existence in fact. The law was never well enforced, but in recent years it has become a farce. In Manchester, the leading city in the State, with twenty thousand French-Canadians, mostly mill operatives, a new method of saloon regulation had been adopted by the police without legal sanction. It took the name of the Chief of Police, and is known as the "Healey system." It was a system of license by means of periodical fines amounting to about $1,000 a year for each of the sixty saloons permitted to remain in business. The saloons were bunched in the side streets and were subjected to close police surveillance. But the system was illegal, irresponsible, and unjust. In the course of a very few years it found itself opposed from three sources—from the business interests that suffered; from police discrimination in applying the system; from the temperance circles as a matter of course; and from the citizens who saw danger in the establishment of such an *imperium in imperio*. The system had been imitated in other towns and bade fair to spread over the State. Two strenuous but vain efforts were made, the first by the clergy and the second by the Anti-Saloon League, to dislodge the system through the Governor and his Council, the power that appointed the Manchester Police Commissioners. Finally ex-Governor D. H. Goodell petitioned the Superior Court to issue a writ of mandamus commanding the responsible officers to enforce the prohibitory law. The hearing was had before Judge Robert J. Peaslee on New Year's Day, and the writ was granted. It went into force January 4 under rather dramatic circumstances. The effect was almost instantaneous throughout the State. The liquor law was rigorously enforced during the first few weeks of the present year. In some places it was almost impossible to secure liquor for medicinal purposes. But the rigor of the first few weeks has been relaxed, and the liquor business seems to have resumed much of its previous proportions. The prohibitory law will, however, be the issue of the next State election, and the lines are already being drawn. The State is aroused to the conviction that the liquor law must either be erased or enforced.

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Lord Kitchener's Discipline

Last week the newspapers contained a story of wanton butchery committed in 1901 by British officers and soldiers and suppressed by the censorship. The motive for the barbarity was the killing in July, 1901, of an Australian officer by the Boers. Shortly afterwards, in North Transvaal, the Bushveldt Carabineers, recruited for special service and consisting largely of Australians, captured a number of Boers, who were traveling to Pietersburg with the object of surrendering, including one wearing the uniform of the murdered officer. The Carabineers immediately held a drumhead court martial, found the man guilty, and ordered him, with others, both Boers and natives, to be shot. For this the Australians were arrested last October and tried by court martial. As a result of the inquiry five officers were found guilty of being principals or accessories in twelve murders. The same officers were also charged with the murder of the Rev. Mr. Hesse in August, but the evidence was not considered sufficient to justify a conviction. After revision by the Imperial Government, the sentences of the convicted officers were communicated to them in February of this year. Two of the officers were shot and the other officers and men sentenced to penal servitude either for life or for long terms. No one knew exactly what had happened, however, until Lieutenant Witton, one of the officers condemned to penal servitude for life, reached England last week. It is a satisfaction to note that such a deed has met swift and terrible justice. Lord Kitchener has apparently lost nothing of the stern discipline which distinguished his campaign in the Sudan. He has vindicated the honorable reputation of the British army. That the British soldier enjoys such a reputation is seen from the fact that, a fortnight ago, the Swiss Parliament rejected proposals inviting the Swiss Government to approach the British Government on the subject of alleged inhumanity in the South African concentration camps. The rejection was made on the ground that Great Britain had already taken measures to relieve the

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suffering, and that the results should be awaited.

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Socialism in France

The recent Congresses of Socialists in France have been more than ordinarily interesting. The Congress of Tours was the Congress of the "Yellow" or "Government Socialists," so called because they have a minister (M. Millerand) in the Cabinet. M. Jean Jaurès, long the most prominent of French Socialists and one of the ablest speakers in France, is the leader of the "Yellows." His programme, which was adopted by the Congress, was both conservative and radical. Its conservative side comprised measures which have been either tried or recommended by stable governments, such as a State insurance system—which has long been working in Germany; the abolition of tariff duties on articles of necessity, and a graduated income tax—both measures which have found place in the programme of political parties elsewhere; the restriction of labor to eight hours a day—not a new suggestion; and, above all, the enforcement of one day of rest in seven—in other words, an enforcement of familiar Sunday laws. The radical part of the programme is rather amusing, although it contains some suggestions which have been soberly made elsewhere, and, it must be admitted, with some chance of success. The Tours programme would have universal suffrage of both sexes at all elections, would abolish the French Presidency and Senate, and govern the country by a single Chamber; would abolish all existing courts and establish new tribunals, the judges of which should be directly elected by the people; would do away with the army and replace it by a militia; would denounce all alliances in which the maintenance of peace is not the exclusive object; would nationalize the mines and sugar refineries; and, finally, would provide cheap residences for all the people. This programme, however, is quite outdone by that adopted at the Congress of the "Red" or Revolutionary Socialists, or, to give them their French title, "L'Unité Socialiste Révolutionnaire." The "Reds" are led by the redoubtable M. Jules Guesde. His programme, in a word, would overthrow the Republic and establish the Commune in its place. It is fortunate for the stability of republican institutions in France, and especially for the stability of the present admirable Cabinet, that one of the two great parties in the Monarchist-Socialist Opposition is thus broken into two parts.

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Macedonia

"Come over into Macedonia and help us," was the cry last week. However, as every year about this time the cry is made, not much attention was paid to it by the world at large, though the foreign Ambassadors at Constantinople called the Porte's attention to the insecurity of Christians and the revolutionary activity in the province. The Sultan's reply was that these things were due to the Macedonian Committee's importations of arms and dynamite. He communicated to the diplomats the new instructions which he had issued concerning the protection of the inhabitants of the disturbed districts. The Macedonian Committee, formed in Bulgaria, has been allowed unbridled license from the Government of that country. The Committee's ostensible aim is to free Macedonia from Turkish rule, and in particular to free Macedonian Christians from Muslim tyranny. To accomplish these ends, which appeal to every lover of political and religious freedom, the Committee has long practiced, as in Miss Stone's case, a system of extortion by means both of blackmail and personal violence. In the opinion of most, this system has deprived the Committee of any real credit for patriotism. Prince Ferdinand's ambition is one day to absorb Macedonia as his country absorbed Rumelia, and this ambition has led him silently to countenance the Committee's nefarious work; in some parts of the principality the people have been cowed solely because they feared that any attempt to inaugurate an opposition movement would be resented by the Government at Sofia, while in Macedonia the Committee has intimidated the Christians either into acting with it or at least paying it tribute. The result has been constant friction on the Bulgaro-Turkish border and seething unrest in Macedonia. This state of affairs finally called forth a protest to the Powers from the Greek Government. Greece protests for two reasons: (1) As much of Mace-

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donia is more Greek than Bulgarian, it should feed Greek and not Bulgarian ambition. (2) In any event, the unrest close to the Greek northern border must cease; otherwise, in the interests of law and order, Greece must stand to arms. Following this protest came the usual representation of the Powers and the usual answer from Abdul Hamid. While these apparently leave matters as before, it should not be forgotten that each day brings us closer to an inevitable event—the settlement of the Balkan question. The volcano in southeastern Europe will not always be inactive.

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Education in China No more significant sign of progress has appeared within the past six months than the edicts issued in Peking providing for the establishing of schools throughout the Chinese Empire, and ordering Viceroys and Governors of provinces to select and send students abroad. The first edict declares (1) that the Imperial University at Peking "must be put in thorough order;" (2) that all viceroys and governors shall convert the schools at their provincial capitals into a college, one for each capital; (3) that "each prefecture [including five to ten counties], sub-prefecture, and independent department shall establish an intermediate school," and that (4) "each department and district a lower grade school with (5) numerous primary schools." The curricula of these schools include the usual Chinese classics, to which are added history, the science of Chinese and foreign governments, and industrial science. Thus, in the words of the edict, "a foundation will be laid to secure men equipped for the duties of government." These edicts also mean that there will be a call for a large number of foreign educators who can speak Chinese to open the colleges, intermediate, lower grade, and primary schools, and also to train native teachers in the new learning in every province of the Empire. Through its organization of eight viceroys, sixteen governors, and two thousand civil officials, the Chinese Government rules its four hundred million people. Each mandarin, therefore, controls, on an average, two hundred thousand souls. The central government seems finally to have grasped the fact that the chief need for China at present is education, of which the first field to be considered is elementary education for the masses. The pedantry which has hitherto characterized Chinese home learning is likely to give place to progressive scholarship, and a new era may begin in China.

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Chinese Students Abroad Equally necessary is the education of Chinese students abroad. The world must inform China. All civilized peoples have recognized this; it is a satisfaction that the Chinese Government now recognizes it. Its edict calls upon the Viceroys and Governors to select young men "of mental gifts, upright character, literary talents, and general knowledge of affairs, who shall go abroad thoroughly to educate themselves, particularly in the specialized branches of industrial science. Let them acquire a thorough mastery of some profession. . . . When their education shall have been completed . . . and they shall have returned to China, let the Viceroys and Governors and Literary Chancellors of the provinces concerned at once divide them into classes, according to the courses of study which they may have pursued, and examine them. If their knowledge shall really correspond with the statements made in their diplomas, the authorities mentioned shall issue a document certifying the same, and send it with the student to the Board of Foreign Affairs, which, after further examination, shall select the most worthy and memorialize us, requesting honors to be conferred on them. As to the expenses attendant upon such travel and study, let each province arrange some satisfactory method of paying the same, and it will be permitted to enter the item under the head of Government Expenditure." If those Chinese who go abroad to study at their own expense and report to the Chinese Minister in the country visited obtain "first-class diplomas," they may be permitted on their return to China to enter the examinations on the same terms as the students who have been sent abroad by the Government. Thus a quarter of the human race is taking a new departure. After the ominous darkness which has hung for centuries over the Chinese

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Empire, this is a ray of light. As we learn from "China's Only Hope," by Chang-Chi-Tung (perhaps the most enlightened of Chinese Viceroys), there is pathetic necessity for the second edict. The majority of the Mandarins in power are still unaware of the very nature of the problems which must be solved in China, not to mention their ignorance of the methods necessary to their solution. The only hope of progress is in laying all civilizations under tribute educationally, and this the Imperial Government has now wisely done.

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The Bishop of Honolulu

Before the annexation of Hawaii to the United States, the Church of England had direct control of the Episcopal communion in the islands. The Bishop of Honolulu was not a Colonial but a Missionary Bishop, under the jurisdiction of the Archbishop of Canterbury, but not removable by him. His salary was provided by the English Society for the Promotion of the Gospel in Foreign Lands. When Hawaii became United States territory, it was evident that the control of the Church should be transferred to American authority. Against this transfer the aged Bishop Willis, the incumbent, protested. This action on the part of Bishop Willis was in some measure due to the fact that he suspected that the legal proceedings which a clergyman had proposed to institute against him originated in America. The foundation for this suspicion seems to be merely that the Bishop of New York had in a communication to this clergyman stated that "a clergyman may properly claim legal protection against a tyrannical Bishop," and that "the power of the Bishop is not despotic but constitutional." The only way by which the office of the Bishop could be vacated was by the resignation of the incumbent, and this for some time it was impossible to obtain; but, after a conference between Bishop Willis and other Church authorities at the Episcopal Convention last fall, the Bishop consented to offer his resignation, to take effect on April 1. Since that time the Bishop has written an open letter to the Chairman of the House of Bishops, alleging that he has been treated with discourtesy. It is, however, only a pathetic expression of disappointment. The significance of this incident is twofold. In the first place, it illustrates the independence of the Bishopric. Even the Archbishop could not exert his superior authority to any practical end, and although the Society which provided the salary withdrew its support, the Bishop through his own private fortune remained dictator of the situation. It was only by his personal acquiescence that the two great Churches—the English Church and the Protestant Episcopal Church of the United States—were finally able to make this most necessary transfer of jurisdiction. In the second place, it illustrates the legal as well as the ecclesiastical questions which have arisen consequent to the acquisition of the new island possessions of the United States.

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Dr. Hale's Eightieth Birthday

The three thousand friends of Edward Everett Hale who gathered in Boston on April 3 to do honor to him may be regarded as the local representatives of a National affection. In person or by letter Senator Hoar, President Roosevelt, Major Higginson, Senator Lodge, President Eliot, Mr. Howells, and Edwin Markham uttered words of greeting, while some forty cordial expressions of appreciation from brother and sister authors appear in "The Writer," of Boston. In Brooklyn also Dr. Hale's eightieth birthday was celebrated by appropriate exercises, which included addresses from Robert Collyer, John W. Chadwick, and others. The Outlook last week, through the words of its editor-in-chief, added its note of affection and appreciation to the general chorus of cheerful congratulation. We must add here a few of the felicitous phrases inspired by the Boston commemoration. President Roosevelt wrote: "We are prouder of our citizenship because he is our fellow-citizen, and we feel that his life and his writings, both alike, spur us steadily to fresh effort toward high thinking and right living." Senator Hoar said: "I have never known anybody in all my long life who seemed to me to be joined by the heart-strings with so many men and women, wherever he goes, as Dr. Hale. . . . He has taught us the truth, very simple, but which somehow nobody ever got hold

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of till he did, that virtue and brave living and helping other men can be made to grow by geometrical progression." Mr. Howells wrote: "If I were to criticise him at all, I should censure that many-sidedness of his which challenges your praise so variously that when you have recognized his eminence from one point, other aspects of it show themselves with an appeal which convicts you of having missed the very things which form his distinction." Yet perhaps no single characterization was more satisfying than that of Major Higginson: "He has believed in God and believed in man, and his faith in man, as well as in God, has helped him and very many on their way." Dr. Hale's response was like himself—humorous, earnest, and inspiring. In another place we reproduce it for our readers.

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The Pope's Encyclical As telegraphed to the newspapers last week, the principal feature of Leo XIII.'s Encyclical seems to be a reaffirmation of what he had before said on the subject of divorce. He again urges Italians not to allow the evil of divorce to become prevalent in their country—an evil threatening the good of the State as well as the faith of the Church. Inasmuch as the State's power is closely allied to its morals and laws, corruption means its ruin, and laxity would not only be a private but a public calamity, contributing to the perversion of the Nation. The Pope's present appeal, like his impassioned address at the Vatican Consistory last December, is largely based on the bill which was presented in the Italian Parliament making divorce legal. While divorce is damaging to the morals of any community, it is fatal to the faith as well as to the morals of Roman Catholics, since marriage is a sacrament in the Roman Catholic Church. It must be admitted that there is a special force in Leo XIII.'s latest appeal to all Italians, but especially to all Italian Roman Catholics, to hold the conjugal bonds of Christians as holy, indissoluble, and eternal in virtue of divine right.

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Gifts to Education Last year the gifts for educational purposes from private persons in this country exceeded one hundred and seven millions of dollars. The current year has started with the promise of kindred generosity, and Mr. Rhodes's bequest promises to rival in magnitude the noble gifts made by Mr. Carnegie for university education in Scotland and for research in this country. Barnard College has not only succeeded in raising the two hundred thousand dollars necessary in order to secure Mr. Rockefeller's gift of two hundred thousand, but has also received one hundred thousand in addition, making five hundred thousand in all—a very much needed enlargement of its endowment, secured through the extraordinary business skill and the indomitable faith and courage of Mr. George A. Plimpton, the Treasurer of the College, who has rendered a service to the institution which is not to be calculated by its financial returns, great as they are. Another department of Columbia University, the Teachers' College, has also received two hundred and fifty thousand dollars to be used in the building of a gymnasium. This institution was a pioneer in its field; and since the inauguration of its work in 1888 has contributed not only to teaching efficiency, but to the diffusion of better knowledge and better methods of teaching in all departments. Smith College has secured $95,000 toward the $100,000 necessary to secure a gift of the same amount; and the effort to raise a fund for a much-needed Students' Building has gone so far that work will begin during the approaching summer.

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A New Wagner Conductor for America The Berlin correspondent of the "Musical Courier" has made an announcement which is of importance to the lovers of music in America—that Alfred Hertz, of Breslau, is to be, next season, the conductor of the Wagner operas at the Metropolitan Opera-House, New York. Although Alfred Hertz is not well known in this country, even to many who are most interested in musical affairs, he has a position in the musical world of Europe that is unquestionably high. The "Evening Post," in its announcement of Hertz's coming to this country, gives a brief statement of his achievements. He is the holder of the Medal for Art and Science granted

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by the King of Saxony. Although only about thirty-five years of age, he has been conductor at Halle, Elberfeld, Barmen, and Breslau, and, but for the death of the Privy Councilor, would have received the appointment at the Berlin Philharmonic Society. The opinion has been expressed that he has no superior as an interpreter of Wagner. The musical public of New York have already heard Wagner's music given under high authority, but they have not had the opportunity of becoming acquainted with the "music-dramas" as Wagner intended them to be performed; for it was the intention of Wagner in his operas to create a new form of art in which music was to be only one of many factors. In almost every respect, except for the music, the productions of Wagner's works in this country have been often, if not usually, lamentable failures. If the acquisition of Alfred Hertz shall bring about adequate presentation of these "music-dramas" in all their completeness, his presence here next year will mark an epoch in the artistic life of America.

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The Turin Exposition

During the present month the first International Exposition of Modern Decorative Art will be opened at Turin, Italy, and will continue for a half-year. The exhibition is intended to comprise "the artistic and industrial productions which concern the æsthetics of streets, houses, and rooms;" its scope is indicated in the competitions established for prizes; these are (1) for the best plan of a modern house, (2) for the best decorative whole of a suite of three rooms, (3) for the best economic suite, (4) for the best elegant room, (5) for the best economic room. No imitations of past styles will be allowed, and only original productions and models are to be eligible for competition. The Turin Exposition will not be a reflection of other exhibitions; its character is both well defined and entirely new. Artists and artisans who are seeking either magnificence of decoration or simple elegance are equally welcome as exhibitors. The various sections of the Exposition include sketches for ceilings, friezes, and panels; plastic or figured decorations; doors, windows, and chimney-pieces; pottery, glass, mosaics, stuffs, laces, embroidery, linen, wall-papers, leathers, basket-work, and metals. Though Italy, France, and England will be well represented, it is interesting to note that America will probably be second only to Germany in quantity and quality of exhibits. For instance, almost every New York City architect has sent contributions. Messrs. Hunt & Hunt will show the new wing of the Metropolitan Museum; Messrs. Carrère and Hastings, a perspective of the New York City Public Library; Mr. Hardenburgh, a water-color perspective of the Waldorf-Astoria; and Mr. Berg, his new Wall Street "sky-scraper." Elaborate exhibits have also been sent by the Tiffany, Gorham, Grueby, and Rookwood Companies; by the Messrs. Lamb, Scribner, and Lippincott, and, perhaps most interesting of all, by the Hyde Exploring Expedition, whose exhibit is composed of basketry, bead fabrics, beaten silver work, and pottery done by the Indians.

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The Colombia Insurgents Defeated

Despatches received here last week Friday announced that the Conservatives, or Government adherents, in Panama were wildly enthusiastic over reports of two great and, it is thought, probably decisive victories over the insurgents. The first report is to the effect that General Valencia has completely destroyed the armies of General Soto and General McAllister; the second, that General Uribe-Uribe, the real military head of the insurgents and leader of an invading army, has also been defeated. If these reports are true, the only serious resistance now to be anticipated from the Liberals, or insurgents, is on the Isthmus of Panama, and another despatch states that ten thousand Government troops have been sent against the Liberal General Herrera, and that an attack on the town of Panama by the insurgents could not possibly succeed because of its strong fortification.

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A Colorado Sanitarium

For many years Colorado's climatic conditions have drawn thither many tubercular patients from the East. A burden is thus imposed upon that State which does not rightfully belong to it alone. The burden should be shared by every home community

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represented by the patients. One way to help in sharing this burden is to support the Colorado Young Men's Christian Association's plan of a Health Farm. Six miles west of Denver lies a tract of land, connected with the city by rapid transit, in the center of a rich fruit, farm, and garden section, and affording a grand mountain view. The Association proposes to purchase this tract. There a sanitary home, nourishing food, skillful medical attention, and an uplifting environment will be offered to young men who, by reason of bodily infirmity, are compelled to live in Colorado. The prices to be charged will be within the reach of those of an average financial condition, and, whenever possible, medical services are to be offset against such outdoor work as the patients may be able to do. So long as a man has any capacity for labor and hope of cure, he is surely entitled to a fighting chance for life. The Colorado Health Farm will give this opportunity to many who might otherwise be without it. On a fourth of the proposed track the soil is sandy and provides a capital place for the location of the tent-cottages in which the young men would live. The rest of the property is fertile; it has ample water rights, and it will be cultivated to supply part of the produce needed. Contributions may be sent to the International Trust Company, Denver, and further information concerning this practical philanthropy may be secured by addressing Mr. W. M. Danner, State Secretary of the Young Men's Christian Association, at the same place.

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The Police Situation

We find in the New York "Times" of April 2 the following telegram on the editorial page:

Lakehurst, N. J., April 1.

To the Editor of the New York "Times":

We had supposed that the administration was going to reform the police. It looks as though the police were going to reform the administration. C. H. PARKHURST.

We print this telegram, not for the sake of criticising Dr. Parkhurst, but because it seems to us to illustrate in striking form a mistaken attitude towards the present municipal administration on the part of some excellent citizens and newspaper editors, whose duty just now is to support, assist, and encourage Mayor Low, Police Commissioner Partridge, and District Attorney Jerome. What are the facts? Last autumn the citizens of New York, after careful debate and examination, chose these three gentlemen as the executive heads of our municipal government. They were selected as experts not only to administer the city's business, but to secure the evidence which would lead to a conviction of corrupt police officials and the promotion of deserving officers. The Mayor, the Police Commissioner, and the District Attorney therefore constitute an expert jury in so far as the trial of the corrupt police system of this city is concerned.

In our opinion, it is the part of intelligence and good citizenship to give this expert jury uninterrupted opportunity to gather together and sift all the evidence, and not to dictate to them what their verdict should be. Two things are perfectly clear with regard to the so-called police revolt. Some of the patrolmen have rebelled against their captains. Whatever the motive of this revolt may be, it is in the direction of honest and faithful observance of law by the police; second, the police could never and would never have taken this attitude unless they were convinced that the Mayor, the Police Commissioner, and the District Attorney would support them and stand behind them in their performance of their duty. Such a revolt would never have taken place under the last Tammany administration. This plain statement is the best reply to Dr. Parkhurst's intimation that the police are making the Mayor, the Police Commissioner, and the District Attorney faithful to their duty instead of being encouraged and influenced towards official honesty by the Mayor and his administrative colleagues. The Outlook does not advocate the condoning of official laxity on the part of any Mayor, whether he be the product of Tammany or of Reform, but it urges that three months is not too long a time for a reform administration to spend in getting at the facts concerning a great municipal organization like the police force, with its six thousand members. All the indications, in our opinion, point to the fact that the

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Mayor, with the assistance of the Police Commissioner and the District Attorney, is working along the right lines and in the right direction.

Three medical experts do not try to cure a dangerous case of typhoid fever in a week; the laws of nature must be given time to operate. It is unfortunate that the sincere supporters of law and order in the various departments of the vast and complex organization which we call the City of New York cannot unitedly support the new administration in its efforts to execute its trust, until it has clearly shown itself incapable or unwilling to perform the task.

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Chicago's Awakening

The frivolous and unfair treatment given to reform movements by the press despatches of to-day was strikingly illustrated by the reports of the Chicago election telegraphed all over the country last week. The event of unique interest in this election was the referendum to determine the attitude of the voters toward the municipal ownership of street-car and lighting systems, and the nomination of city officials by direct primaries instead of delegate conventions. The event of secondary but still of National interest was the campaign of the non-partisan Municipal Voters' League for a trustworthy Board of Aldermen—the League this year having secured an acceptable candidate in each of the thirty-five wards, and having made a hard fight against notorious "gray wolves" in eight traditionally "hopeless" wards. The fact that the activity of the League was guided entirely by the personal character of the candidates made the unchanged partisan division of the new Council the least significant event of the election. Yet the Associated Press despatch recording for most of the daily papers of America the result of this great contest devoted the first quarter of its meager space to the partisan division of the new Council, and half the remainder to the re-election of "Bathhouse John" Coughlin in his old stronghold. Regarding the referendum it merely recorded that all the propositions submitted "were favorably voted upon." The "Sun's" report, which represents the work of another of the press associations, and was sent to other papers in different parts of the country, gave only ten lines to the whole matter, six of which were devoted to the partisan division of the new Council and three to the victory of "Bathhouse John." Not one word was said about the referendum on the most important questions of public policy submitted at any municipal election in many years. The New York "Tribune's" special despatch seemed at first glance to be more sanely conceived. It occupied a third of a column and had display headlines. But the headlines were "'Big Gray Wolf' Wins," "'Bathhouse John' Triumphs Over Reform in Chicago," and in the account itself over fifty lines were devoted to Alderman Coughlin, four to the victories of other "gray wolves," not one to any reform victories, and only six to the results of the referendum.

But what were the results of the election which was thus reported in the telegraphic despatches sent all over the country? We give the summary published in the Chicago "Record-Herald" under the natural headline "Voters' League Carries the Day:"

League candidates elected	28
League candidates defeated	8
Gray wolves re-elected	7
Gray wolves defeated	6
Total vote on referendum propositions	150,581
For municipal ownership of street railways	124,594
Against municipal ownership of street railways	25,987
For municipal ownership of gas and electric light plants	124,190
Against municipal ownership of gas and electric light plants	19,007
For direct primaries	125,082
Against direct primaries	15,861

The Municipal Voters' League won a triumph of the most far-reaching importance. Organized at a time when the word alderman was almost a synonym for subserviency to the worst private interests and when Chicagoans almost despaired of honest government by their local legislature, the Municipal League this year was victorious in four of the worst machine strongholds in the city, and secured a Council in which men having the public confidence are overwhelmingly in the majority. Last year also, it will be recalled, the League secured an important victory. Of the Councilmen elected

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last year—all of whom hold over—eighteen were indorsed by the League and nine commended but not indorsed. In the new Council, therefore, there will be fifty-five members indorsed or commended by the League as against only fifteen condemned by it—a majority for good government of more than three to one.

It is the referendum results, however, which possess the greatest interest to thoughtful people in all parts of the country. The important measures submitted were as follows:

The ownership by the City of Chicago of all street railroads within the corporate limits of said city.

The ownership by the City of Chicago of the gas and electric lighting plants, said plants to furnish light, heat, and power for public and private use.

The nomination of all candidates for city offices by direct vote of the voters at primary elections to be held for that purpose.

A fourth measure of purely local interest, relating to the maintenance of expensive town governments within the city limits, was also submitted, but only a little over fifty thousand voters out of nearly two hundred thousand took the trouble to vote upon it, and though the proposition was carried by an overwhelming majority, the vote did not demonstrate great popular interest for the referendum. Upon the more important questions, however, which are printed above, the size of the vote was almost as remarkable as the size of the majorities. As happened in New York City, where several constitutional amendments were submitted in 1894, the vote showed that the interest in measures as distinguished from the interest in candidates was lightest in the wards containing the largest foreign element. In "Bathhouse John's" district, for example, only thirty-seven hundred voters out of eight thousand voted upon the public questions referred to them, but in some of the distinctively American wards the vote on the measures was even larger than the vote upon candidates. The referendum seems to carry with it its own intelligence qualifications, those who know nothing about the measures submitted generally declining to vote.

In the campaign preceding the election a Referendum League took an active part, as did also many of the trades-unions, and two-thirds of the candidates for all offices at the recent election were pledged when in office to endeavor to give effect to the will of the people as expressed in the referendum. This pledge, however, would have had but little moral influence had the division of the voters been at all equal. The fact, however, that each proposition carried the city by a majority of over five to one makes the result almost as binding upon officials who did not pledge to give it legal effect as upon those who did. The returns by wards show that the vote for and against each proposition was affected singularly little by considerations of party or nationality or wealth. City ownership of street railways carried every ward—the minimum majority being three to one—and direct primaries carried every ward, the minimum majority being four to one. Such an expression of public opinion in Chicago will affect the action of both political parties in every part of the country.

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Mr. Rhodes's Will

The publication of the will of Mr. Rhodes adds another and a striking chapter to the history of one of the most interesting men of our time, and confirms the judgment expressed by The Outlook last week on his complex character. Under this will, it is estimated, twenty-five millions of dollars will be distributed. By its terms Mr. Rhodes provides for two American scholarships to be awarded to each of the present States and Territories of the United States, five scholarships for students of German birth, to be nominated by Emperor William, and scholarships for all the English colonies in different parts of the world. The holders of these scholarships are to receive $1,500 a year apiece, and are to study for three years at Oxford University. The will contains no provision with regard to the selection of a particular college; students are left to select their own colleges. No student is to be qualified or disqualified for election to scholarship on account of race or religious opinion; and in the selection character and manliness are to count as much as scholarship. In providing for this extraordinary group of scholarships for the nations of Teutonic descent, including England, the United States, Germany,

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Canada, Australia, and South Africa, Mr. Rhodes had in his mind to secure a good understanding between England, Germany, and the United States in order to maintain the peace of the world. He desired to bring about, as far as possible, a union of the English-speaking peoples throughout the world, and to encourage any students from the United States who may take the benefit of the scholarships in cultivating an attachment to the country from which they have sprung, without any withdrawal of their sympathies from the land of their adoption and birth.

Mr. Rhodes's scheme is on a scale with all his plans; it is bold to the point of audacity; it is comprehensive and far-seeing, and it is the plan of an idealist. The dream of the cordial co-operation of the races of Teutonic birth has already found a lodgment in the minds of statesmen and diplomatists as well as of the poets. That events have moved very rapidly towards it of late years is beyond question; that there are deep historical tendencies which are bringing the three nations together is evident; that their coming together would make for the peace of the world is beyond doubt. The three nations are essentially peaceful. Germany is armed to the teeth, and has become a military nation in organization, because the condition of Europe about her for the last seventy-five years has made it essential; but the greatest triumphs of Germany have been won and her greatest influence has been put forth in science, in philosophy, in art, and in religion.

It was characteristic of Mr. Rhodes, and it demonstrates the short-sightedness of some of the judgments which have been passed upon him, that, in order to accomplish this great design, he should rely, not upon the attractiveness of material prizes or upon any efforts towards formal co-operation, but solely upon educational unity. By the crowning act of his life Mr. Rhodes has put himself beside Mr. Carnegie as one of the foremost educational founders in the history of the world. His long life was filled with immense and intense activities, but he never ceased to be a student. Interrupted at Oxford by failing health, he pursued his studies in South Africa, revisited England at short intervals, and ultimately secured his degree from his University. This was his expression of his individual estimate of the value of education. Under the terms of his will, in the furtherance of one of the greatest plans ever conceived by a private person, he has recognized education as the foremost of all the unifying influences, and has made munificent provision for a great group of students from all quarters of the globe for the sake, not of material advancement, but of securing the co-operation of three powerful and controlling races. It will be said that this great scheme is but another development of the imperial idea. In its range the ideal is certainly imperial, but in its nature and in its ultimate effect it cannot fail to carry to the ends of the earth a higher conception of national life and as certainly a higher conception of national duty. It will be said also, both in Germany and in this country, that there is no reason why young Americans and Germans should study in Oxford; and there will be those, probably, who will raise the cry of the peril to American and German youth in thus exposing them to English influences. This provincial or demagogic criticism may be safely disregarded. For many decades the most promising American students have studied in German and English universities and have come back to immensely advance the educational opportunities and standards of their own country. Almost every college teacher and scientific expert of rank in the country has received a part of his education abroad; and of no body of men can it be said that they have rendered greater or more fundamental services to American civilization. American students at Oxford will lose none of their Americanism, but will get a juster perspective and a truer knowledge of America, England, and Germany, and consequently a nobler idea of racial duties in the great fraternity of modern nations.

Mr. Rhodes was not always scrupulous; his methods were not always to be commended; he made serious moral and intellectual blunders. These The Outlook has already pointed out. It must also be added, in any just estimate of the man, that he had great ideas, that he used his position for great purposes, and has given his great fortune for one of the highest interests of humanity.

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Unwelcome Tasks

In an editorial on "The Double Parentage" you speak of the "free expression of the child's nature as the thing which should determine his future vocation." "The child is being guided into the path for which its feet are fitted, and in which alone it may find happiness and fruitfulness." You say it is the "will of God as expressed in their temperament, their character, their taste, and sometimes their genius."

But what if they are forced, not by parents, but by circumstances, into a path which is against their temperament, their character, their taste, which is against their grain? Is that the will of God? Why isn't this expression of nature allowed full play, when the things which prevent it seem to come through some interposition other than human? Why must some of us be always disappointed and never allowed to do anything into which we can put our heart naturally and not forcedly?

G.

It is true that the divine call to a particular vocation lies in the bent of a child's nature, in natural gifts and aptitudes; but it must be remembered that taste for a thing does not always imply the power to do that particular thing effectively, nor does the longing to follow a certain vocation always imply the ability to succeed in that vocation. There are men and women making disastrous failures in art who would have been conspicuously successful as artisans; there are mediocre merchants who would have made excellent farmers; there are incompetent farmers who would have done well in some form of business. A host of people follow their inclinations and tastes without waiting to discover whether they possess the ability to give their tastes and inclinations sustaining force and efficiency. Under the best conditions people will make serious mistakes in choosing life-work, because self-knowledge is so rare; what parents ought to do is not arbitrarily to commit their children to vocations against their will, but to give them the opportunity to test themselves in the fields which attract them.

There is probably far less undeveloped talent than is supposed; mute Miltons, in this day of wide opportunity and open paths in every direction, are so few that they need hardly be taken into account. In the vast majority of cases, no matter how unpromising the surroundings and how hard the conditions, a real talent will find the tools it needs and the material with which it can do its most effective work. Current history is crowded with the stories of men and women who have made their way to their vocations in the face of tremendous obstacles. When taste and inclination are backed by power, the way is rarely blocked so effectively that escape out of narrow conditions is impossible. If Booker T. Washington can rise from the slave cabin to the great position which he now holds, it is clear that aspiration backed by ability has all the chances in its favor in this country.

There are many people doing uncongenial work who fancy that they are fitted for other and, in their opinion, higher forms of work. In the vast majority of such there is a lack of motive power to make the necessary change. In ninety-nine cases out of a hundred, people who believe themselves denied their proper opportunities will find in themselves the causes of their failure. They may overrate their capacity, they may lack the power of adaptation, the ability to put forth what is in them, the faculty of utilizing their gifts. It is probable that the vast majority of such men and women, if placed in the positions they crave, would not succeed in them. The qualities which bring success to men and women in their chosen vocations are the qualities which make it possible for such men and women to make their way into those vocations. If, in this age and country, a man does not find the work for which he is fitted, he will do well to take his failure home to himself and not charge it to parents, conditions, luck, or Providence.

The trouble with many who are restless and longing for a different kind of work is that they spend in longing the energy they might put into working themselves free from limitations. The way of the man of force is not to repine and lose interest in his task because it is not to his mind, but to do it with such energy and will that he continually prepares himself for something larger. Opportunities come often in disguise, and disclose their possibilities only when a man has made them expand by the force of his zeal and thoroughness. The small task, hateful and uninteresting it may be, has a marvelous way of transforming itself into an open way if a man performs it with competency. The real escape out of limita-

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tion is to keep in advance of one's work, to put into it more intelligence and power than it seems to invite; to make its performance, not a mere compliance with recognized demands, but an expression of one's character. By putting character into his work, whether it pleases or repels him, a man builds up force in himself and sets influences in motion which carry him far on the road which he longs to travel.

All this is true of the vast majority of men and women who have work to do in life and who look to themselves and not to favorable conditions for its faithful performance; but there remains a small minority who are fast bound in ungenial surroundings and set to unwelcome tasks by duty, by human ties which cannot and ought not to be disregarded, by conditions which cannot be modified by individual effort however capable and devoted. What of these? For them, as in some form even for the most favored, self-denial, self-surrender, and resolute doing of the work at hand because it is the work which God has assigned them. In apparent failure there often comes the noblest kind of success, and in outward defeat men and women often gain the greatest victories. There are those, and they are among the noblest of their kind, who put into their own natures the beauty, symmetry, splendor of spiritual rectitude which they are denied the opportunity of putting into art, oratory, books, statesmanship. Life is never without its martyrs; they are hidden in obscure places, but their service is not lost, nor does their influence perish. In the great workshop of time, toiling at unwelcome tasks with rectitude and patience, unrecognized and often unrewarded, they gain strength and power and freedom for a freer place and a larger opportunity hereafter. In their honor were written these words on the Stadium at the Pan-American Exposition last summer: "He who fails bravely has not truly failed, but is himself also a conqueror." In the long range of the life of the soul there is, for all who nobly do their work, neither defeat nor failure; for he who sows the seed of fidelity, courage, and loyalty to his task and his time shall reap in due time honor and freedom and power.

Dr. Hale to His Friends

We speak elsewhere of the gathering in Boston in honor of Dr. Edward Everett Hale's eightieth birthday. We are sure that The Outlook's readers, who form no inconsiderable part of the great army of Dr. Hale's friends, will be glad to know what he had to say in response to the greetings. We therefore take the liberty of reprinting part of his address as it appeared in the Boston "Transcript." Dr. Hale said:

MR. Chairman, Mr. Senator, and Friends—all who are here together—I dare not trust myself to express my thanks—thanks which, of course, cannot be spoken in words for your coming together, and for your more than generous welcome. Put yourself in my place, if you can, and try to think what you would like to say.

In the first place, I am to do what I have advised young men not to do a thousand times, for I have told them that the first of all rules in a speech is not to say anything about yourself. Yet this assembly seems to have come together with the idea of considering as well as we can what are the advantages and what are the possibilities for average people of fourscore, and what they can do about it. It would seem as if for the moment we must look backward and not forward, though I have been all my life trying to persuade people to look forward and not backward. But before we have done we will go into that business of looking forward. And I ought, in view of the kind things that have been said of me, I ought, shall I say, to establish a place for a telescope through which to look forward; and I will say a word—just a word or two—of these past sixty years.

It happened to me nearly sixty years ago, when I was just starting on what we call the ministry, to have the very honorable opportunity given me of entering the United States navy—an opportunity of which I thought very seriously. It happened to me a little later to be urged—and urged by very, very dear, dear friends—to take an executive position of importance in a large manufactory of brick. And as I had been apprentice to the trade

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of a printer up to that moment, I have got to be very familiar with its details, and I have the pleasure of knowing that I could now maintain myself and support my family honorably as a member of that noble profession to which Benjamin Franklin gave such dignity.

Why is it, then, that I turned aside from such requisitions and such suggestions; and why have I been in this work of the ministry, which we generally call the work of a minister? An admiral who serves God and serves man is a minister of God. A good brickmaker is also a minister of God, and a good printer is a minister of God. But we speak of a minister as of one who is devoted to the proclaiming of the Gospel, and of trying to carry it out in details from day to day, so that one has a right to say that the person who is called a minister—like the friend to whom I am nodding just now—has a single aim and a single center to his effort; while the admiral, the brickmaker, or the printer is like an ellipse—he has two centers.

The aim of the minister is to bring in the kingdom of God and to work with God; and what has been said here to-night justifies me in observing that in this noble calling, which has existed since Jesus Christ entered into it, one has the opportunity to make friends as much as one has in any possible calling. He does not have to be thinking of two things at once. The man that makes bricks has got to be watching his patents and seeing that no fellow makes better bricks than he does. But as for this minister who is in the Christian ministry, his first, second, and last thought in it is to bring in the kingdom of God, seeking that first and knowing that all things will be added to those who seek it.

Now, I have been trying that experiment for sixty years; and if it had not been better said for me by others than I can say it for myself, I should say that I know no man who has so many friends in the world as I have. I thank God for that. I never had but one enemy, and last week, when I was trying to think of his name, I found I had forgotten who he was.

Ten times one makes ten, and ten times ten one hundred. Think of it, actually the first two telegrams I received this morning, out of hundreds upon hundreds of such letters as these in my hand, were, one of them from seventy miles back in the country from Bombay in Asia, and the other from one of the leaders in the war against the devil in the Rocky Mountains—a man whom I never saw, though I knew his name only to honor it. That was the beginning of the correspondence I have received—pathetical, oh! infinitely pathetical and infinitely grateful—which I have been receiving through the day.

Well, I will ask you to look forward with me toward this new century which we are just starting upon. It is for you to do the work, and for me, while life is left here or in any other world, to applaud your success in doing it—the work which is given by God for us all to do.

Is it not perfectly clear to anybody who reads and looks below the surface that the Christian religion in these next one hundred years is going to sustain such another reformation as has never been paralleled in its history—no, not in the reformation which we call the reformation by Luther? Prophets, poets, men of science, men of thought, men of prayer, particularly in New England, particularly in America, have been led away by their visions and sometimes by their martyrdoms—yes, to an entirely nobler view of what we mean by the Gospel of Christ than has been had since Jesus Christ was nailed to the cross.

Consider the difference of view which the preacher has, or the Church has, now from that which preacher and Church had one hundred years ago. The statement made to everybody one hundred years ago was that first of all he must save his own soul. The statement made to everybody to-day is that he must save the world, and save his own soul, as it may happen, in saving the world.

Thank you for saying that you understand me. You know that this is what the four Gospels are. You know what the four Gospels are saying up and down and all along—that they are charging us to bear each other's burdens, to live as brothers with each other. That is their whole sentiment, their whole tone. It seems as if it had taken nineteen centuries for the world to find out that each is to live for all and that all are to live for each.

"Each for all and all for each." It is exactly like the great elm-tree in front of

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my own house. Every leaf in that elm-tree has its shreds running down, down, perhaps two or three hundred feet. All the time it is drawing in oxygen and throwing carbonic acid out upon the air. Each leaf of that elm is supporting that whole tree, and the whole tree is supporting each individual leaf. "Each for all and all for each." Now look at these four Gospels again. These Epistles in the New Testament are all trying to say that same thing to us—that each of us is to live for the rest, and that we are all to bear each other's burdens. . . .

It is worth while to show that it is possible to have a world from which the slums of every city and from which pestilence and disease will be trodden out, so that men shall speak of diphtheria and scarlet fever as people now speak of the plague or the black death or of some of the other diseases of savagedom. And all that we are going to do with the aid of God's power over the race. It will be a world in which, as we may choose to say, every beggar's brat will be nourished and brought forward as never was possible in the age of any Cæsar or other potentate of antiquity. It will be an age when in the world we shall bear each other's burdens, in which every man shall go forward to victory; for this is what we mean when we say that God works with man and man works with God.

I cannot help thinking about this at breakfast in the morning. How did it all come about? Here is this whole world of Christendom praying every day—perhaps two or three times a day—"Give us this day our daily bread." Yes, and a great many of the people who make that prayer do really ask God to do it. God wants to do it; God always wanted to do it; God always will want to do it. So he gives the world its daily bread. He covers what we choose to call California, Dakota, North Dakota, South Dakota, Nebraska, Kansas, and pours into them beyond measure all the phosphates, the nitrates, and protean substances which go to make up this daily bread. He puts it there, and there it lies. They ask for daily bread, and he says, "I have given you material; why don't you use it?" They don't use it because Massasoit or Red Jacket, and the like, don't choose to work with God. But there are men who want to work with other men, and want to work with God. Here comes a man like Clinton, who says this world shall be a smaller world, and improves the means of transportation. Then Stephenson comes along and brings London nearer to the American desert, so that when a patient in St. Luke's Hospital, London, wants her daily bread she gets it. God does it all, and does it with the help of Clinton, Stephenson, James Sullivan, and all the rest of them, and so the world gets its daily bread, through God working with man and man working with God.

The middle age—the dark age—talked about our being children of the devil, about our being children of depravity, totally incapable of God, and all that stuff. That has all gone and perished of its own weight, and all you have to do now is to join hands with God and work with him—not simply pray to him, but go about his business in aiding those who have fallen down, those who are hungry; in giving strength to those who are faint; in working as God's ministers in the world.

That is why some of us are optimists. That is why some of us say that the world is not going to the devil, but that it is going to be the kingdom of heaven. Let these two or three thousand people who are here to-night consecrate themselves highly to the task of doing God's work in the world. Let each recognize in himself or herself a son of God or a daughter of God. Let each say to himself, "I will go to work with Him in order that this world shall be a better world; in order that the kingdom which is to come shall come, and in order that His will shall be done as it is done in heaven." In this way only shall we come to the real sense of working with almighty power.

Let us spell the word People with a large P, as belongs to children of God, with whom God is going to work; and as we also spell the word Nature with a very large N—which we shall do when we know that in every sob of Nature and in every smile of Nature God expresses his sorrow or expresses his joy, because he wants all Nature to serve his children, because they are fellow-workmen with him—my prophecy for you all, my dear friends, is that in every year before you, anything you are going to do shall be steps in this magnificent progress.

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Irrigation Legislation

By Elwood Mead

Department of Irrigation, University of California

ALTHOUGH one-third of the United States is arid, the importance of its reclamation and settlement to the Nation has thus far been disregarded. The bringing of water to the land and the securing of settlers to make use of it have thus far been left to private enterprise. In favored localities this has answered. At great hazard, and oftentimes at loss to the original investors, lands which were unproductive and worthless have been transformed into the highest-priced and most profitable farms of this country. The people who have done this have evolved local laws and customs for the division of the water supply, and have settled questions of water ownership through the enactment of State laws or by litigation in the local courts.

It seems now as if this policy were to be abandoned. The Message of President Roosevelt, urging Federal aid in the construction of irrigation works, and calling attention to the National importance of the water and forest problems of this country, seems likely to be followed by legislation which will inaugurate a new Governmental policy that will not only provide for a more comprehensive utilization of Western resources, but a larger measure of public control over the water supply than has hitherto been thought necessary or desirable.

Notwithstanding the problems which it will create, the sentiment in the West in favor of such aid and control is almost universal. It exists in irrigated sections in which streams are fully appropriated, and is shared in by the owners of canals and the irrigators of land already provided with a water supply. The desire is not selfish or sectional, but is based on a belief that private enterprise must be supplemented by public aid to secure the largest and best use of the available water supply, and that growing out of this aid will come needed changes in the methods and policies which will bring order out of the chaos that now reigns in some sections, and add to the value of works already built as well as those to be constructed hereafter. It is the purpose of this article to give the reasons for these opinions, and to outline the legislation needed to secure not only a larger development, but better social and industrial conditions.

At the outset the appropriation of money by Congress to build canals and reservoirs seemed to be a simple proposition. But a closer study of the subject has made it clear that the management of these works involves the settlement of very important questions relative to the respective spheres of State and National laws in the control and distribution of water. The building of works to supply water must be accompanied by regulations fixing conditions on which settlers are to obtain it, and these will not simply affect present growth, but will largely shape the social and economic life of this region for generations to come. Nor can the legislation deal solely with the future. It must take into account what has already been done by the several State Governments and by individuals residing in the arid States.

Irrigation is not a new issue in the West. The United States is one of the great irrigated countries of the world. More than seven and a half million acres, or an area larger than the State of Maryland, is watered each year. This is more land than is irrigated in all Europe or all of Africa, and second only to India. Two hundred million dollars of private capital has been invested in ditches, canals, and reservoirs. There is scarcely a stream of any importance from which water is not being taken, while on hundreds of watercourses the ditches already built will serve to utilize the entire supply.

The seven and a half million acres of irrigated land does not, however, measure the full extent of what has been accomplished. The ditches already built are capable of irrigating a much larger area. The 2,928 miles of canals in Idaho now irrigate 560,000 acres of land. They can be made to irrigate 1,500,000 acres. The 9,000 miles of ditches and canals in Colorado now irrigate about 2,000,000

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acres. Three million acres can be watered from them; that is, 1,000,000 acres can be added to the cultivated area without the construction of an additional canal. The 7,000 miles of ditches in Wyoming now irrigate 570,000 acres. There is three times this area below them susceptible of irrigation. Less than 50 per cent. of the land under completed ditches in Nebraska is being cultivated. Canal systems of the Salt River Valley in Arizona cover 350,000 acres. Only 125,000 acres are being irrigated. The same condition prevails in every other arid and semi-arid State.

There are three reasons why ditch-building has outrun settlement. The first is lack of water. Settlers have found out that irrigation from a canal which is empty half the year is no insurance against drought, and have restricted their labors to the area which can be irrigated from the low-water flow of the streams. In some valleys this will not supply half of the ditches now built. As a rule, this scarcity is not due to a lack of water, but to its improper distribution. Streams which have a flood in May are almost dry in July and August. Weber River, in Utah, which carried 4,588 cubic feet per second in June, dropped to 445 cubic feet per second in July. The 150 ditches which take water from that stream had more than they could use one month, while more than half were dry the next, when the need of farmers was greatest. Provo River, Utah, had 3,310 cubic feet per second in June, and only 330 cubic feet per second in July.

To bring these works into complete and profitable use, reservoirs are needed. Many of these are being built by private parties with success and profit, and where these are located so as not to menace the lives or property of people living below them, or do not interfere with the natural flow of streams, there is no need of governmental aid or supervision.

There is, however, another class of storage works which should be built under public supervision and forever remain public property. These are reservoirs located in the channels of streams already used in irrigation and in which the operation of the storage work interferes with the effective public control and just division of the natural flow.

Where private parties build a reservoir in the channel of a river, the public water of the stream must flow into the private water of the reservoir, and, in order not to impair vested rights of irrigators to the natural flow of the stream in the low-water period, when all the supply is needed, arrangements must be made which will insure that as much water runs out of the lower side of the reservoir as enters it at the upper one. In times of drought the stored water supply becomes exceedingly valuable, and there is great temptation to hold back a part of the stream's flow, and an equally great anxiety and fear on the part of farmers who depend on it that this will be done. These reservoirs are often remote from the places where water is being used. Farmers cannot see what is taking place, and, when they suffer from shortage, the reservoir which stands between their farm and the mountain snows is apt to be held responsible.

There is an economic objection to the establishment of private reservoirs in the channels of running streams which is shared by all who believe that the water of streams should be public property, and that no one should have a right therein except the right of use. Whoever builds works to store water as a private enterprise must, in the nature of things, own the water, and its disposal is likely to be more or less speculative. But if these works are built by the Government, then the doctrine of public ownership can be maintained over the stored supply as well as over the natural flow, and conflicts over complete public control averted.

The construction of these storage works will benefit many sections in a measure which can scarcely be appreciated by the outside world. It will more than double the irrigated area along many streams, and will make it possible to grow more diversified and valuable crops than where irrigators are subject to the vicissitudes of the unregulated rise and fall of streams. In many places settlers cannot plant shade or fruit trees because they cannot be irrigated in autumn and die for lack of water. In such valleys reservoirs will not only enlarge the boundaries of irrigation, but enhance the comfort and attractiveness of homes.

The need that these works be public,

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and the public benefits which will come from their construction, are the reasons for asking Congressional aid. The States cannot undertake the work because they lack means, and many of them are prohibited by their constitutions from making any internal improvements. Some important reservoirs will benefit more than one State, and some must be built in one State and the water used in another. The Federal Government owns many of the sites. It owns much of the land to be benefited, although less than is popularly supposed, and it owns all the land from which the fund for development is to come.

If the Government is to construct and operate these works, the next question to be determined is whether irrigators shall be charged for the service or allowed to use the stored water free of charge, as they now do when they take the water directly from streams.

Those who believe that the Government should charge nothing for the stored water show that the benefits which will come from making large areas of land now desert and worthless taxable and productive will more than justify this outlay, and urge that there is no reason for making a distinction between turning water from reservoirs at the head of the Mississippi for the benefit of navigation, and turning water from reservoirs on the Missouri for the benefit of irrigators; that since one is done without charge, the other ought to be.

There is no question that the adoption of this policy would greatly simplify the problems of distribution, but there is one element in favor of the aid extended to commerce which is lacking in the extension of aid to irrigation. All who desire to make use of the river or harbor which has been improved can do so, but all the owners of land along a stream cannot share in the benefits of a reservoir. The problems of Western irrigation grow largely out of the fact that there is more land than water. If every drop of water which falls on the mountains of the West could be made available, there would not be enough to supply one-half of the land suited to irrigation. In some cases there will not be enough to irrigate the land already covered by canals. Hence if water from Government reservoirs is made wholly free, the farmers who need a share in the supply, but cannot get it, will feel that they are the victims of an unjust discrimination.

The Hansbrough-Newlands Bill, now before Congress, provides that the owner of each acre supplied from a public reservoir shall purchase a water right which shall be attached to the land, and the cost of which shall be fixed by the cost of the reservoir. As the purchasers of these rights will be scattered for miles down the stream, and will sometimes be located under several different ditches, some public control over the stream into which the stored water is turned must be inaugurated in order that the purchasers of these rights may get what they pay for. Such control is greatly needed independently of this question, and if this legislation promotes its establishment it will not be the least of its benefits.

Under this plan, the separation of the stored supply from the natural flow after they have commingled will be made difficult, because irrigators who have rights to the natural flow get their water for nothing, while irrigators depending on the stored supply must pay for what they receive. Both supplies will not be sufficient to meet the needs of all irrigators, hence the result will be that early appropriators will get their water supply for nothing, later appropriators by paying for it, while still later comers, in periods of scarcity, must go without.

A better plan, because it would make division simpler, would be to charge a small rental for all the water diverted, making no distinction between the natural flow and that stored in reservoirs, and making a higher charge in the months of scarcity than in the months of abundance. If this were done, and the money thus collected used to pay for the administration of streams and the protection of vested rights, it would tend to prevent friction and controversy, do much to prevent litigation between neighbors, and promote a more economical use of water. It would have another immeasurable advantage—it would place the public ownership of water before irrigators in a form to be understood. The payment of a rental for the water received, no matter how small, would give public ownership of water a tangible form. But so long as streams are diverted without supervision, it is

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natural that those who do this should believe that they own what they so completely control.

Such a system would lessen the discrimination which is now made between the earlier appropriator, who now gets all the water he needs at all seasons of the year, and the later appropriator, who can only share in what his more fortunate neighbors cannot use.

The second reason why some of the completed canals have not been fully utilized has been the uncertainty over water titles. In some of the Western States the construction of an irrigation ditch means the beginning of an unending expenditure in litigation over water titles. This has grown out of the lack of administrative control over streams. There has been no limit on the number of claims to water which might be filed, or the number of ditches which might be built. As all the users of water from a stream depend on a common supply, and as many of the claims to ownership are of the most extravagant character, growth in irrigation has been accompanied by an equal increase in controversy and litigation over water rights. As this evil did not become manifest until the first era of canal-building had ended, its effect has been most injuriously felt in retarding settlement. The remedy is the enactment of laws which will provide for the final establishment of all existing rights and for the protection of those rights by public officials.

Some differences of opinion exist as to whether this should be done by the several States or by some National bureau having its headquarters in Washington. The prevailing sentiment is, however, in accord with the conclusions of the President and Secretary of Agriculture, that the reform of irrigation laws and the administration of streams within States should be left to the State authorities. Speaking of this, in his last report the Secretary of Agriculture said:

"Reform in irrigation laws will be final and satisfactory only when it comes through the enlightenment of the people most concerned. In a matter so vitally affecting the home as the control of the water supply no legislation will be effective which has not the sanction of the irrigators themselves."

The Hansbrough-Newlands Bill is in accord with this view. It provides that State laws shall govern in the distribution of the water supply, requiring, however, that rights to the water made available by the Government shall attach to the land which it irrigates.

The past five years have seen a great awakening in the Western States in favor of more effective water laws. The Water and Forest Association of California, the Irrigation Association of Northern Utah, and a recently formed association of irrigators in Montana have this for their primary purpose.

Reform of the land laws is also needed both to promote the utilization of existing canals and the building of new ones. The present land laws are a misfit. They provide no management or control for the four hundred million acres of public pasture land which can never be irrigated. The result is that these lands are diminishing in value and are a hindrance rather than an aid to settlement.

Many large areas of irrigable land are so remote from railways or markets that they can be used only in connection with stock-raising, but to make this a success the irrigator ought to be able to utilize the grazing lands which lie back of and above the irrigated districts. If these grazing areas were in some way attached to the irrigated homesteads, it would add immensely to the value of irrigation, and make the live-stock business of the West a more humane industry than it now is, when no feed or shelter is provided for winter storms, as is the case over large areas.

The construction of reservoirs will both extend the cultivation of land under existing ditches and promote the building of others. The reform of water laws will give a stability to irrigation investments now lacking. The proper control of the grazing lands will make it possible to settle and cultivate large areas now neglected. Together these changes will inaugurate a new and better era for the West.

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The Mission of the Christian Church[1]

By Lyman Abbott

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke xii., 32.

IT is clear that the church of God and the kingdom of God are not the same, for in these words Christ says that he will give the kingdom to the church. In fact, the contrasts between the two are striking. Christ says that the kingdom of God grows up secretly, no one knows how; but that the church of God is a city set on a hill, it cannot be hid; that the children of the kingdom are like wheat growing among the tares, so like them in form that it is difficult for men to distinguish them; but that the church is something separate from the world; it is an *ecclesia*—that is, a people called forth from the world. The church and the kingdom are not the same; therefore the power and glory of the kingdom are not identical with the power and glory of the church. The church may be very strong and the kingdom very weak; the church rich and the kingdom poor. In Spain, under the reign of Philip II., the church was the dominant power. In the city of Rome, under Alexander II., the Church was the dominant power; but there is more of the kingdom of God in the United States in the nineteenth century than there was in Spain in the sixteenth, more of the kingdom of God in the city of New York to-day than there was in the city of Rome in the time of Alexander II. We cannot measure the kingdom of God by the church. The church may be rich and strong, and the kingdom of God may be almost naught; on the other hand, the church of God may be weak and poor—nay, it may have ceased to exist, and yet the kingdom of God be glorious. In the vision which John had of the New Jerusalem, he saw that there was no temple there. Why? Because the church had done its work; there was no longer any need of it. As an army is disbanded when the victory is won, so the church was disbanded when the kingdom was established.

The church is one of the instruments to bring about the kingdom of God on the earth; but only one. The kingdom of God, Paul says, is righteousness and peace and joy in holiness of spirit. It is first righteousness; uprightness of character, uprightness of conduct; the character and conduct of the individual, built to the plumb line; the opposite of crookedness, falsity, false pretense; it is reality, sincerity, straightforwardness. It is peace; it is that kind of harmony which comes to the individual soul and which comes to society when the individual or society is living in accord with the great moral laws of God; it is the absence of friction in society; the absence of fret, of worry, of anxiety, in the individual. No matter how saintly you may think yourself, if you are a fretting Christian you are an imperfect Christian. Worry is out of harmony with the kingdom of God. In the kingdom of God, to use Paul's analogy, all the various elements of society are knit together like the members of a body. The kingdom of God is joy—the joy of vigorous health, of splendid achievement, the joy of self-sacrificing service, the joy of fellowship one with another, the joy of fellowship with God.

Thus the kingdom is uprightness and peace and joy. It is honesty in business, justice and liberty in government, truthfulness and sincerity in society; it is good will and service one toward another; it is compassion to the erring and the sinful; it is tenderness and sympathy and love binding the family together in the bond of perfectness. This is the kingdom of God. It is infinitely larger than the church, and other instruments than the church are building it up. Literature is contributing to this kingdom of God, for literature is the interpretation of life, and if it be pure and true, if it interpret aright the higher phases of life, it tends to feed and nurture that higher life. The press ought to be an instrument for building up this kingdom of God. If the editor sees

[1] Sermon preached in the Broadway Tabernacle Church, New York City, on Sunday morning, February 16, 1902. Reported by Henry Winans and revised by the author.

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in current history something more than a mere concatenation of separate incidents, if he understands that there is a real meaning to history, and understands and interprets that meaning, he is helping to build up this kingdom of God. The statesman is building up this kingdom of God, if he be a statesman and not a mere politician, if he recognizes that righteousness is the law of a nation as it is the law of the kingdom. Whether he be a mayor in a city, or a legislator, or a Congressman, or a Cabinet officer, or a President, if he is himself guided and governed by the principles of righteousness, if he is seeking for his nation that it shall be rectilinear in character, and because it is rectilinear that it shall be peaceful, and because it is rectilinear and peaceful it shall have joy, if he is thus endeavoring to promote a widespread condition of prosperity and happiness throughout the nation, he is building up the kingdom of God. Every business man who by his example is making the world a little more honest is building up the kingdom of God, for actions speak louder than words. The teacher is building up this kingdom of God if he is a true teacher; using his opportunity to build up character, he is building up the kingdom of God. Through the whole circuit of life, wherever any man is doing what he can to make the world more righteous and more peaceful and more happy, he is building up the kingdom of God; and the church is only one of the instruments for building it up. What unites us is not that we agree in either our creed or our ritual; it is that we agree in the one great animating purpose of our life, namely, an endeavor to bring about a righteous world, a peaceful world, a happy world, and a world righteous and peaceful and happy because it is in the Holy Spirit, rooted and grounded in God, and growing spontaneously in him and from him.

This is the church. What is its message? A thousand years or more before Christ, Moses came down from Mount Sinai bringing the Ten Commandments with him, and saying to the Children of Israel, If you will obey these commandments, God will be your God, and yours shall be the kingdom of God on the earth. These commandments were very simple. They were, to sum them up in a sentence: reverence for God; respect for parents; regard for the rights of men; and this respect, reverence, and regard springing spontaneously from the heart. This was the beginning of the kingdom of God on the earth. All the subsequent history of Israel is the history of the way in which sometimes the Children of Israel observed these commandments and were prosperous, and sometimes did not obey these commandments and were not prosperous. All through their history their prophets, turning the face of the nation toward the future, were saying to them, in various phrases, One is coming who will establish this kingdom of God on the earth. When Jesus Christ came, he declared, in his first sermon, that he was the One that had been foretold; that he had come to make this a happier and better world than it was. When his enemies gathered about him, and he was about to be put to death, and was brought before the court, and was put on the witness-stand, and the question was put to him, Do you call yourself the promised Messiah? he answered, Yes. They put him to death ostensibly because he declared himself that he was the long-promised One. And when the apostles went out, this was their message. It was not a new ethics; it was not a new theology; their message was, that the man whom the prophets had foretold has come; we know that he has come, because he was put to death and rose from the dead. They were the heralds of a Sovereign who had come to set the world right.

This is the message of the church. First of all, we are the heralds of a great historic fact. Christianity is not a mere system of ethics, nor a mere system of philosophy. It is, first of all, a great, splendid, awe-inspiring, historic fact, and this great, splendid, awe-inspiring, historic fact is this: that the One long promised in pagan lands as well as in Jewish lands, the One who was to come and set the world right, who was to bring joy where there was suffering and peace where there was war, the One who was to tune up this jangling instrument of ours and set it in accord and make it a singer of joy, has come; he is here. This is what Paul means when he says, "Now is the accepted time." These prophets, he says, foretold a time when One was coming to

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set the world right. He has come; now is the accepted time, now is the day of salvation. The church is more than a herald of his coming. It finds in his teachings the remedy for all trouble—social trouble, political trouble, industrial trouble, individual trouble. We glory in being his pupils. We think that in the precepts and principles which he inculcated are found the secret of righteousness and peace and joy. We think that if his spirit imbues men, righteousness and peace and joy will become universal; and we attempt to meet all the problems of life, individual and social, by the one question, What light does Christ throw on this question? We come to a mother. She has laid her child in the grave. She says, He is gone from me; his arms no longer clasp my neck; his eyes will no longer look into my eyes; he has gone away into the far-off land. And we tell her that there is no death; he that liveth and believeth in Christ shall never die. He is not gone; you are mistaken; he is here; your child is still yours. We come to one who has deliberately broken away from righteousness, deliberately thrown away the gift of life; to the drunken; to the licentious; and we say to him, Go, and sin no more. We repeat the message of Christ. We declare that there is forgiveness with God, and by forgiveness we mean that there is available for him a power that will take the burden of the past off and will give hope for the future. Great social problems present themselves to us. We find ourselves in a city with a great variety of tastes and of judgments. What would Christ say to this community about the Sabbath question? What about the drinking question? Would he trust to law to set the people right, or would he trust to persuasion and influence? Would he say that men must find their way to the light and to life through law imposed from without or through liberty and by development of life within? What is our duty towards the Philippines? We ask ourselves again, What would Christ say? What would he say to a great, rich, powerful Nation, with wealth at its command, with the experience of centuries as its intellectual possession? Would he say, Leave the Filipinos alone to blunder their way along paths the Anglo-Saxons have trod through eighteen centuries, or would he say, Be you their leader; restrain their lawless passions, protect their inalienable rights, strengthen their better purposes, guide them into paths of righteousness? I am not arguing the question of the Philippines or the question of the excise. All I want to do is to make plain this—that these great social questions as well as the individual questions must be answered by asking ourselves, What would Christ say, what do Christ's principles call for?

Who is this man that has come for the world's redemption? There were great differences of opinion even among his own disciples while living. Some of them thought that he was a great rabbi; some that he was an inspired prophet; some that he was a Messiah; some that he was the Son of God, the revelation in the flesh of the Infinite Father. But they all followed him. The same differences of opinion exist to-day among those who are following him. Some think him only a great teacher; some that he was a prophet; some that he was the Son of God. Christ never while he lived refused the loyalty of any man who followed him because the man did not think wisely about him; I do not believe he refuses such loyalty now. It is better to follow him and be mistaken about him than to be wise about him and not to follow him. But we—I identify myself with you, because we are all members of that church which I will call the Evangelical—we believe that he was the supreme manifestation of God in a human life; we believe that he was and is the historic answer to the question which humanity has been asking all these thousand years in pagan lands and Jewish lands and Christian lands—who is he, that I may worship him?

I was told the other day that the astronomers have discovered that a sensitized plate will photograph stars which the eye, though aided by the strongest telescope, cannot see. You look and see a little; with a telescope you see a little more; and then you put the sensitized plate in its place and let the plate look at the heavens long enough, and on the sensitized plate you see imprinted the image of stars that no telescope could reveal. The astronomer's plate discloses the unknown world. Jesus Christ is the

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portraiture of God on the sensitized plate of a perfect human soul; the unknown God brought into human life that we may see him and know him and be acquainted with him. When Paul came to Athens, he said: "I perceive that you are very religious, for among the objects of your devotion I saw an altar to the unknown God; whom, without knowing, you worship—him declare I unto you." That is our message. It is a threefold message: first, the man has come who is to set the world free; second, in his precepts we find the principles that are to set the world free; third, the invisible God has been made known—he is declared unto you through Jesus Christ, coming incognito that he may be known, laying aside his glory that he may be glorified.

What do we worship? What is it that seems to us divine? Is it power? then seek for the object of your adoration elsewhere, for there have been greater manifestations of power than were ever made by Jesus Christ: but it is fear that worships power. Is it wisdom? then seek the object of your adoration elsewhere, for he added not one single mechanical device to all that human ingenuity has wrought for the welfare of mankind: but if it be wisdom you worship, your worship is admiration. Is it love? where in human history, where in human literature, where in the dreams of your own inspired soul, will you find a better exposition of what love means than in one whose whole life was service and sacrifice for others' sake?—and it is only love that love worships. This, then, is our message to mankind. It is that God has shown himself; that God is no longer unrevealed; that God is no longer unknown. It is this: Worship not power—he lays that aside; worship not wisdom—he lays that aside: worship love.

But we have more than a message of a historic fact, and more than an explanation of precepts and principles that will solve the problems of life, and more than a theological doctrine about the Messiah; we have a new experience. God made man in his own image; then man is like God; and then—I dare say it, though it may seem irreverent to you—God is like man. If man is made in the image of God, then there is some likeness between us; in all the essential elements of our being we are alike. As Henry van Dyke has well said—I love to quote it—"There is a human life in God." There is also a divine life in man; and in every man. In the saints—yes, and in the sinners; in the Christian—yes, and in the pagan; in the wise man—yes, and in the foolish man. God is in all of you; we read that this morning: "One God and Father of all, who is above all, and through all, and in you all." There is some divinity, some voice of God, some semblance of him, in every man. And so, because God is like us and we are like God, there is kinship between us, we can know one another, we can be in intimate relations with one another. When my Roman Catholic friend says to me, The Pope is the vicar of God on the earth, my reply to him is, I do not want a vicar of God, because I have God himself as my companion and my friend. When my dogmatic friend says to me, You must believe what the Church taught about God in the sixteenth century if you would know about him, I reply, I have God myself; why should I go back to the sixteenth century? When my agnostic friend says to me, You cannot know anything about God, he is the Unknown, I reply, I do not understand him, I cannot measure him, I do not believe in the church's definitions of him, he is far beyond my comprehension; but I know *him* and he knows me. This also is the message of the church. This One who has come to set the world right, this One who has come as the Son of God, is still here; we do not look back eighteen centuries to find him; we do not look forward into future centuries to find him; we do not go back to see what other people have said they have found about him. He talks to us; we are acquainted with him; he is our familiar friend—"closer is he than breathing, nearer than hands or feet."

It is for this, brethren of the Broadway Tabernacle Church, that you are in this city. I can remember when the Broadway Tabernacle was worshiping in a hall downtown below Canal Street; then you moved uptown and built a church here that might last for centuries; it will not last three-quarters of a century. You are a pilgrim church. You are moving, and you may move again. Truly the people is grass; and the grass withereth, and the flower fadeth; but the word of our God endur-

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eth forever. The church changes, but the revelation of God, which is the message of the church, remains forever. It was the message which your first pastor gave in the Broadway Tabernacle of the Living Christ, come for the redemption of the world from sin, that was one of the potent influences in setting America free from the bondage of slavery; it was the voice of your second pastor in this house that bore witness, through many a sermon on many a Sunday, to the spiritual realities that need interpretation in this world, in which the babble of tongues is so loud and so noisy; and you have in your present pastor a worthy successor—true, simple, spiritually-minded, with a faith that is more than a belief; whom I think no one ever accused of professionalism or false pretense; who bears witness to you, and who bears witness for you, to that Gospel which I have tried to interpret to you this morning. This is your power, your mission, your message: that God is in his world; that he is such a God as Jesus Christ was when Jesus Christ was on the earth; that he is here to forgive sins; that he is here to lift men up and fill them with love; that he is here to give life and to give it more abundantly; and that you are here, banded together in this church, that you may be his ministers, the almoners of his life, the teachers of his doctrine, the heralds of his presence; that you may do what in you lies, by your messages from this pulpit, by your work in the Sunday-school, by your industries, by your political services in the State, by your personal services in the domestic circle—that you may do what you can to bring about the kingdom of God in the city of New York.

Spring

By Louise Morgan Sill

She comes, she sings,
She does not know the miracle she brings;
In her wide eyes
A white and exquisite virginal surprise,
As who should say, "What gracious world is this
Where at the sunlight's kiss
My soul has swiftly sprung from mystery and disguise?"

Upon her face
An elemental ecstasy, a grace
Of burgeoning there seems—
Something of slumbering flowers and sleepy streams
That wake and leap to love and happiness,
Nor know a future stress,
Nor the imperious woe of past and broken dreams.

Her heart o'erflows
With joy of every blade of grass that grows;
To her unguessed
Is the long road a million Springs have pressed.
For her the earth was born, and, warm and sweet,
Lies at her dancing feet,—
She cannot read in wise old nature's palimpsest.

O fresh, O dear
To wistful hearts she comes with every year,
And bids them leap
With the contagious joy of hopes that keep
Alive through patient winters. Thus the soul
Of All-that-Is its goal
Will reach, spanning the unknown gulfs from sleep to sleep.

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A Korean Story

By James S. Gale

FOR the last two years or so the eyes of the world have been fastened on the Orient. Loose robes, odd hats, queues, topknots, that once upon a time were matters of *plaisanterie*, have in these later days very different and very terrible associations linked with them. Faces that look East now are full of seriousness, and the world is beginning to learn that the Orient is fast becoming one of the great living questions. Those who sit in the region of its shadow, and see whatever can be seen with the eyes, are most of all bewildered. It is as if Buffalo Bill and his Rough Riders were suddenly dropped in among the tents of Abraham, with the announcement that they had come to stay; or as if Tammany Hall were pushing out Lot for possession of the city of Sodom; or, again, as if steam, dynamite, and electricity were tossed into the palace of King Melchizedek. Before the West and the East knew each other they lived apart, happily, shall we say, one in the nineteenth century A.D., and the other in the nineteenth century B.C.; now they have met, and the twentieth century A.D. is in collision with the twentieth century B.C.

Korea represents only a small portion of the vast area involved, but as hers is one of the most ancient forms of civilization represented, actions and results as seen in her case must be of interest. Up to the present, voices in the air, dreams, earthquakes, meteors, dragons, have had special definite meanings to the earthly pilgrim, so that it was comparatively easy for man to find his way; but now the West is here, who regards none of these things and yet moves forward with a force and momentum most appalling. The ordinary Oriental laws of thought are becoming unhinged and getting out of gear. What the end will be is the question,

I said to my friend Quak, "How many kinds of *Sool-gak* [fortune-tellers] have you in your country? Make a list of them, please." "Anything you like," said he; "we have witches, blind sorcerers, face-readers, year-fakirs, eight-point catchers, ground-doctors, day-venders."

"Really!" said I; "can you give me some idea of the difference between them?" "Difference? Yes: witches can call devils, feed them, and put them in a good humor, but can't chase them out; sorcerers can call and drive, both, just as you Western people can run an electric car ahead or back up; face-readers can tell you how long you are going to live; a year-fakir is a prophet and knows 'most everything; eight-point catchers, given the time you were born, year, month, day, hour, can tell who suits you in marriage. For example, if you were born in the 'wood' year, you must not marry any one born in the 'fire' year or you'll have an awful time, or the 'metal' year or you'll be cut to pieces, for metal cuts wood, you know. Marry some one born in the 'earth' or 'water' year, for wood and earth, or wood and water, agree. But you must have an eight point catcher who knows all about the five elements—metal, wood, water, fire, and earth—to tell where you are. Some people marry without consulting the catcher, and it is just fire and water all the time. Ground-doctors know propitious spots to bury on; give them money to find your grave site and they'll make you shine with prosperity, you'll have wealth and office, and sons in abundance. Day-venders," continued Quak, "know all about days, can tell you when to die and when to be born. That's how our country is run, and that's how it has been run for thousands of years. You people come here and say there's nothing in it; evidently there isn't for you, but there is for us."

In the midst of just such a whirl as Quak pictures, a younger generation of Koreans are trying in vain to get their bearings, attempting things their forefathers never dreamed of, and endeavoring to pick up civilization where the West leaves it off. It is to ask you to cast your eye over the struggle of some of these that I call your attention. On the night of September 21, 1901, eleven young men, some of whom I knew, were laid on the block and had their heads severed,

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because they had gone madly, immorally, at the task of whipping their country into line with the great forces of the West.

In the year 1849 King Hun-Jong of Korea died, aged twenty-three, leaving no heir. His mother and his grandmother, Queens Kim and Cho, secured the royal seal and sat back on their easy cushions to think over whom they would make King. As yet even the distant rumble of a Western world was not heard, and so these good women had a free hand to follow ancient custom. The ministers of state stood outside the bamboo awning and gave their opinions in very guarded accents. They knew full well that a careless expression might be the step between them and death.

By what process of reasoning the Queens Dowager made their selection we shall never know, but they announced as future King a lad of nineteen years of age, who was at that time off in the fields plowing, all unconscious of what was going on. He was a distant relative of the late King, and lived on the island of Kangwha, forty miles from the capital; he still wore his hair down his back, because he had not "cash" enough to buy a wedding outfit and have it done up in a topknot. The Ministers were astounded beyond measure when they heard the decision, but not more so than the lad, who next day was summoned from the field to be King of the Land of Morning Calm. He was known as Chul-Chong, adopted grandson of Queen Kim and son of Queen Cho.

In his reign of thirteen years no son was born to him—only a daughter, who, with her first wondering eyes on the world she was ushered into, saw fortune-tellers and diviners casting lots to find a husband for her. The lot fell on the Pak clan, and a wee lad named Yung-Hyo was taken; Pak Yung-Hyo, son-in-law of the King, greatest among the honored ones! Fortune smiled on them, for she lived and grew, and they were married, he and she—little tots of ten on their wedding-day; but she is dead long since, and the boy with the silk coat and the glossy hat, who was pampered and flattered and honored, lives a lonely exile in distress and desperation, with the shadows of despair gathering deeper and deeper.

Some twenty years have passed since the wedding-day, and eighteen since the crowning of the King. The little princess is dead, and Pak is a man of thirty. He has no wife now, and, having been son-in-law of a King, he is not allowed to marry again, so there are no family hopes or aspirations possible; his life henceforth is to be given to the State.

Chul-Chong died in 1864, and again a new King was to be chosen. Queen Kim, the grandmother, had passed away, so that Queen Cho was now supreme. Once more the Ministers waited outside the awning. She gave her decision. "I have chosen Kă-Dong,[1] second son of Ye-Chung-Eung." Her choice, the present Emperor, was then a boy twelve years of age. The officials feared and hated Ye-Chung-Eung, and when they heard the Queen's decision they wept aloud (*tong-gok*). Little Kă-Dong was flying a kite in his father's yard when the great lords came to make him King. In boyish glee he left his home, and that day became the adopted son of Queen Cho, which legalized his succession and made him a younger brother of the two Kings that had preceded him.

A group of young men, who had been caught by the spirit of the West while in Japan, were meeting daily in the capital. It was their purpose to break with old custom—dreams, omens, fakirs, fortune-tellers, grave-finders, ground-doctors—and to launch out with commerce, trade, open doors, representative government, postal system, and what not. In this group were some of the brightest minds in Korea, but a man may be ever so talented and yet quite unable to navigate an ocean steamer on half an hour's notice. Pak was not the most gifted of the group, but he was the highest in rank, and immensely powerful. The names of the others have passed down to history; it is not necessary that I mention them; one, for example, lives in America quite unrecognizable. You would never dream that he, once on a time, took part in an affray in which five or six officers of the Korean Government were made to bite the dust and lie stark and cold.

Pak and his party had proposed various

[1] Kă-Dong translated into English is "dog dung." This was the Emperor's boy name, and it was given him with the superstitious notion of the Koreans that evil spirits will never harm a child who bears an offensive or abominable name.

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reforms, had pointed out Japan's progress, had encouraged the study of Western government, but it was quite misunderstood; they were looked upon with suspicion as half rebels, were warned to beware. In desperation they at last resolved to settle forever the gangrened question, and to settle it with the knife. One autumn day in 1884 the city of Seoul, so indifferent and slow to move, was suddenly electrified with the news that Pak and his associates had seized upon the King, and that they had killed Min, Cho, Han, Ye, and others. Min was Minister of State, Prince Cho was nephew of the Queen, Han was head of the army; they were all dead and gory, slashed with swords and tumbled among the autumn leaves in the park of the Royal Palace. Had not Yuan-Shih-Kai, who figured last year in China as the friend of foreigners, been on hand, Korea might to-day have been a very different country. Yuan was there, and at once ran his soldiers into the palace, and Pak and his companions were compelled to fly. One of their number, Hong, was caught by the mob and killed in front of the Temple of the God of War. His old father, when he heard the news, called his little grandson, Hong's boy, and, mixing a cup of poison, said, "Alas! we are both to die, I because I have had a bad son, and you because you have had a bad father;" thus they drank and died.

Packed in among bales of cargo in a Japanese steamer, Prince Pak, son-in-law of the late King, once greatest among his fellows, makes his escape; his companions too, all but Hong, are with him. Korea again breathes freely, and says: "By all the laws of heaven and earth, if that is a piece of Western civilization, the less we have of it the better."

For seventeen years Prince Pak has been a wanderer and an exile. I have met him frequently, and have in each case been impressed with the dignity of his bearing. One feels as though he were in the presence of a man whose soul had high ideals but had realized only sorrow. I never liked to ask him of his attempt to rescue his country, but with Shin, one of his associates, who handled the knife, it was different. At dinner one evening at Hakone, Japan, a lady said: "Tell us, Mr. Shin, about that awful affair in Korea in 1884." Shin told it most graphically, and the lady said: "But you would never do so again, now that you know how wrong it was?" "No, no, madam," says Shin; "you don't know our country, you know America. No use teach these old fello'; nothing but knife can do."

One evening in Tokyo in 1896, in the rooms of Prince Eui-Wha, I met a number of the exiles. Pak was in America at the time, so I saw only his retainers and friends; among them was a pock-marked and homely man named Kwun. He had been connected with the war office, and was noted for daring and astuteness, but there were many others present more famous and more learned, so that my eye had no occasion to rest on Kwun specially.

A few weeks later a letter came to my care addressed "Pak Yung-Hyo, S. S. Gaelic." On the arrival of the steamer I went out to meet him. He had been in America, but had lived very much to himself; now he was back and his eyes were toward his native land, though he said nothing of his plans. He was dressed neatly as a European, and you would never have guessed that he was once the little boy of ten, with red silk coat and horsehair hat, that away off in that fairyland, twenty centuries before Christ, had married the little princess, the King's daughter; but it was the same Pak, tossed and tumbled for thirty years by the winds and waves of outrageous fortune.

In May, 1900, at Fusan harbor, I boarded a little Japanese steamer that was to skirt the coast of Korea dodging in and out among the islands of the Yellow Sea on its way to Chemulpo. There were no other Americans in the passenger list, and at table three Japanese and I sat down to dine together. The skipper, who spoke Korean, talked much, but the others were silent. After dinner the pock-marked Japanese who had sat opposite came quietly and said in Korean, "We've met before." At once I recognized him as a Chosenese. "Surely," said I, "you are a Korean, but who are you?" "I am Kwun, whom you met in Prince Eui-Wha's room in Tokyo four years ago." "Of course. One of the exiles under sentence of death; but where on earth are you going on board this ship?" "I'm bound for the capital," said he. "Why, they'll behead, and quarter, and hang your fragments up

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in the sun, if you go there," said I. "I know it; that's why I'm going," was Kwun's answer. He was a messenger from Pak, and this was his mission—to die for his country. It was a clear case of madness, could accomplish nothing, could in no way atone for the wrongs done his Majesty in the past, would simply mean death and loss of "face" for his whole party; but when an Oriental is "set" he's "set." No reasoning availed. Kwun said that out of his death would come deliverance for twelve millions of his countrymen. Jesus, who was God, died for the world, teaching men that each in his own little way should die for his fellows. Such being his firm purpose, I thought best to say no more, but we talked of the thousand and one interests that we had in common, of the long history of the Land of Morning Calm, of the great scholars that had lived and died, of the hopes for the future. He was so far superior to the ordinary Korean that I found him a delightful traveling companion and was sorry to say good-by at Chemulpo. "Pray for me," said he. "If I live I shall call on you, but the chances are that we meet only in memory." He telegraphed to Seoul, "I, Kwun Yung-Jin, am in your hands, to do as your Majesty pleaseth." Four nights later a party of palace underlings broke into the prison and murdered Kwun. A year and a half has gone by, but no visible benefits have come from his death. It was another frantic, ill-timed effort to bring Korea out from the dominion of spirits, goblins, witches, warlocks, omens.

A third effort failed—an effort which forever stamps Pak and his party as incapable of dealing with the present situation. A wretched affair it was, ending September 21, 1901, when eleven of those who took part in it laid their heads upon the block. Pak, it seems, about a year before told some of his countrymen that if he had 100,000 *yen*, or about $50,000 American money, he could bring about the desired end. With this amount he would hire a thousand desperate fellows, land secretly, march on the palace, put the ten thousand craven guards that are there to flight, and take the Emperor. It was all easy after the 100,000 yen were once in hand. His dupes, these eleven, and others who escaped, set out on a collecting expedition; they landed on the coast of South Korea dressed as police, and with revolver and dirk called on rich landowners to deliver money. By violence of all sorts they had already collected many thousands when the soldiers of the government got after them. There was a battle fought, in which some were killed, some escaped, and eleven were taken prisoners. Soon after, under torture of the most blood-freezing kind, they confessed that they had been sent to collect the 100,000 yen with which Pak meant to upset the govern ient. So ends the third effort of him who was once the hope of his country.

Pak pretends to represent the twentieth century A.D. Many Koreans think he does. If so, thus far in the collision between these distant dates of time the twentieth century B.C. has had the best of it. Electricity and dynamite are all right in the palace, but government reform is another matter. Fortune-tellers, gravevenders, ground-doctors, have their innings still, and we all wait to see what will be the fate of this part of the Orient. There are so many malignant spirits in the great Empire of China that Korea catches the overflow, causing a superabundance of these and a lack of men who, at the same time that they safeguard the laws of morality, will sanely, patiently, persistently strive for the best interests of this their native land.

Seoul, Korea.

Blind

By Martha Gilbert Dickinson

I do not see Thee, God!
A soul made plaint;
O for an angel hand to tear the veil apart!
Hide not from me Thy face—I strive, I faint! . . .
The silence whispered,
"Art thou pure in heart?"

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The Settlement Idea in the Cotton Belt

By Pitt Dillingham

"THE Calhoun Colored School" is a colorless title after all. Nothing in it hints at agricultural education going on in a great agricultural region; still less is there any whisper in it of Calhoun settlement work. Calhoun stands for industrial education on broad Hampton-Tuskegee lines, and as such needs no explanation or justification. But as a social settlement in the cotton plantation country of Alabama, and in Lowndes County, where the negroes outnumber the whites almost seven to one, it needs perhaps a word of explanation. And this all the more because, in its work as a neighborhood center, the selling of land to the negroes has come about during the past five years, involving a so-called land movement.

The two young women from New England—one from Boston, one from New Haven—Hampton teachers, who first rang a school-bell ten years ago on the old Shelby plantation in Lowndes County, simply desired to get into the Black Belt, to identify themselves with a community of cotton-raisers as neighbors, to know the people at first hand, and then to meet the human need about them in any way possible, above all helping the people to help themselves. Dr. Booker T. Washington, a trustee of Calhoun, selected for them a "point of greatest need," in the Black Belt of Alabama, a county containing the largest proportion of blacks to whites. The average ratio for the seventeen counties in Alabama's cotton belt is less than three to one. In Lowndes County in 1892 the ratio was seven to one—28,000 to 4,000. This meant maximum conditions of ignorance and poverty—a county likely to be Africanized if it could not be Americanized.

Calhoun found that industrial education was not enough. Its own model farm of one hundred acres was not enough. Industrial opportunity was wanted also—a chance to buy land. Its three hundred students, once waked up, might migrate to city or mine or lumber-mill or the railroad, and only the boy without ambition could be satisfied with the prevailing land tenure and its accompanying land tillage. He would feel that to step off the blanket mortgage he must step off the county.

This was looking ahead a bit in Calhoun's determination to make country and farm life attractive and to anchor its graduates to Lowndes County soil. But already the older people were "hunting a home." As Ben Wiley puts it—who now has a warranty deed—"I always did want to own something that wouldn't die; your mule, he'll die, but the land is gwine to live. Now I's got a little comfort home I feel like a man."

Calhoun had a Farmers' Conference from the start, and its economic gospel—"Raise your food and buy your land"—its monthly meetings and its savings bank, resulted in 1896 in a group of men struggling to get out of debt by raising their food, and ready in 1897 to make advance payments on their farms. Our white neighbor, Mr. E. B. Chesnutt, sold us his plantation, and at last the movement was launched. The plantation of over one thousand acres was sold at $7 an acre, three years' time, eight per cent. interest, and $1,500 cash down. It was divided into twenty-two farms, twenty of fifty acres each and two smaller ones, each having a share of bottom land, timber, and hillside. The twenty-two men advanced $750 together, and the other $750 came from the North.

A year later came the buying of the Legrand plantation of over 2,000 acres. To get wholesale cash price, $13,000, for this, $11,000 was borrowed on the land in the North. The forty colored men put in $1,000, and Mr. Chesnutt another $1,000, as pledge of his interest. He also took deed and gave mortgage, and undertook to advance the men and supervise the labor. Later on the Harris place, or eighty acres of it, was taken by a group of seven men, and the forty acres of the Norwood place, taken originally by the land company so called, completed the five square miles of land involved in our undertaking—about 3,500 acres.

It is easy to draw this outline, but the filling in has meant years of experience,

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and many dramatic incidents and pictures for which we have no room. One man recently sent five cents ten miles by a friend to go towards his farm. Suffice it to say that, while there has been an expected percentage of failure, things have gone on with substantial success, and this in spite of a succession of bad seasons as to crop and price. The last two seasons have given only about half a crop of cotton and the same of corn. Nine cents for cotton last year and seven cents this year could not redeem the situation. There has been little to hold up the mule and less to fatten the hog, and many a man has worked hungry, and felt still worse because the "bread" for the cabin was short for wife and children as well as for himself. In spite of hard times, with no single really prosperous year in the five since we started, the interest due up North has been paid. Twelve families own their farms and homes; $14,000 in all have been deposited, and of this $13,000 has gone towards the land. As Uncle Isaac puts it, "I done suffered for my home, but I's got my deed. 'Tis de fust time dat I ever felt like a man."

Moreover, a new epoch has opened recently in the coming in of a group of young men, graduates and former students; there are ten of them in all now buying farms and helping to build the neighborhood life.

As to the percentage of failure, it means this: about ten leases were terminated this last fall; about one-half of these for lack of thrift and the other half for moral reasons—in particular, failure to come up to standards in family life. It was painful business, but the victims themselves, as well as all the families in the movement, almost without exception, saw the justice and need of what was done. For they all understood, as never before, that a neighborhood with American standards for home life is being built.

On the economic side, Calhoun's scheme means buying a plantation at wholesale price, and breaking up the plantation into small farms, by a group of men who make advance payments and then finish buying by paying rent for a term of years. The fifty-acre farm means a basis for a new agriculture or intensive farming, also sharp individual responsibility of buyer, plus family life and labor and friendly cooperation of a neighborhood. The plantation, with its "quarters" and its renters and croppers who "stay" to make and pick crops but have no home—the plantation, the old before-the-war economic unit, is transformed into an American neighborhood of farms and homes, within sound of school and church bell. This is the light set on the hill.

As an investment for capital in the North, it has so far paid eight per cent., though two per cent. of this is turned back by some of the creditors.

There are two contracts, one a lease and bonus, the other the village covenant, so called. The lease is so drawn that the men contract to pay for their farms with their own earnings, no borrowed money being accepted. The lease is drawn by a leading firm of lawyers of Montgomery. The village covenant is substantially a pledge to live for the children of the community; there is growing power of appeal in this; it binds by all that is sacred and includes all that is good. The humblest community must think of, pray for, and work for nothing less. In this connection comes our veneration of symbols—the plowshare, the hearthstone, the flag, and the cross. We mean to consider ourselves as illiterate till the most ignorant can read these things and understand. Calhoun, in short, tries to stand for the Big Four line to Civilization—work and home and school and church. The one heresy for us is the separation of these things, the thinking that any one of them has any meaning or possible use for a man apart from the others.

The farms and homes have a community center. An institutional object-lesson is placed there. Talk is not enough. The group of educated workers in residence, black and white, must together try to do things. They must put their hand to the plow, have a hearthstone of their own, a model county school (which teaches the love of nature and of work as well as letters, trains hand and eye and the soul, and not simply the tongue), and a village and county religious fellowship. This community center must draw in the old and young of the neighborhood for all sorts of purposes, and it must go out also in person to all things and persons round about. Hence Calhoun's farmers' conference, thrift society, fathers' and mothers' meetings, community

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night school, celebration of National and Christian holidays, village entertainments, annual county conferences, traveling libraries and teachers' institutes, etc.

A word in conclusion: Calhoun stands for the friendly contact of the two races. Its working force is two-thirds white and one-third colored; it has a Southern white neighbor, Mr. E. B. Chesnutt, as one main factor in its land and home movement, and a Hampton graduate, Mr. John W. Lemon, as another. The original ten acres on which Calhoun started before it bought its farm were given by a white neighbor, Mr. N. J. Bell, one of the largest landlords and merchants in our county. A leading lawyer of Alabama said recently, "Calhoun's work is not simply for one race in one county; it is helping the State."

How far is this settlement method a practical one for the Black Belt? We do not know, but we think it is not too good to be practical. Common sense can modify and adapt. The essence of the gospel lies in attacking the Black Belt by counties, and building neighborhoods, and especially one central or leading neighborhood. A single worker is easier to find than a group of workers, but the business of inspiring a neighborhood, especially at a point of greatest need, is a difficult one. The example of home life is of primary importance, but if married the worker may with reason plead that he cannot go where his children cannot be brought up.

As to cost, probably the equipment and cost of maintenance for Calhoun, modest as it is, could not well be justified except for county work. More and more it must as a central neighborhood penetrate its county with its influence and start other neighborhoods. Already, through its graduates, it is co-operating with the public schools, teaching five hundred or more a year. Each of its schools has something of the neighborhood aim and spirit. Its function is in the kind of teacher it provides, the kind of smaller school it believes in, even a rural school in touch with farming and the country life about it—in short, a neighborhood school which spells Farmer with a large F, and with a garden for soil and staple-crop study. Why should France have this and the United States not?

Can land be had? Not everywhere and always at your own price, yet in many places at a reasonable figure. So the way is open. The struggle for land, for private property, for a home, is surely a powerful contrivance for turning out men. Only, let it be remembered that a small holding is no panacea in itself. If the farmer puts on his "studying cap," takes his food out of his land, first taking care to feed the land itself, if he works with the two hands of intelligent industry and wise thrift, and has in his heart all the time the thought of what it is all about—a home in the midst of other homes, with school and church near by—a good working solution has been reached. All this implies what we have been talking about—neighborhood builders.

Fortunately, the South is not shutting the industrial door, or the educational door, or the church or the home door on the negro.

Children and Church Membership

By Frederick Lynch

THE Congregational pastors of Massachusetts have recently received a set of questions relating to the decline of religious interest in the State. Whether there is any such decline or not I am not prepared to say. But of one thing every pastor is uneasily conscious, and that is, that the admissions to the church are lamentably few and that they grow less from year to year in many places. My interest having been aroused in this question, I made a few observations, with the following results. Twenty-five of the big churches of this State, with Sunday-schools averaging five hundred pupils, received into their membership by confession in 1901 hardly more than ten each. Several churches with Sunday-schools much larger than this received only from fifteen to twenty. This is striking

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enough, but when one weighs over against this the fact that there were churches with schools registering between five hundred and a thousand that received hardly even ten, the figures are even more impressive. As to the rest of the churches, one has only to look at the year-book to satisfy himself that church after church with very large schools are receiving by confession a beggarly few of their many children. There is only one conclusion to come to—namely, that the great crowd of children that make up our schools slip through our fingers out into the great churchless world, while in the whole order of nature they ought to pass into the church as the boy passes from the grammar school to the high school.

Having come to these discouraging results, I determined to look and see what efforts were being made to reach these children, and bring them into the church, and instruct them in religion, and interest them in spiritual things, and make of them efficient church workers to take the places of the older members as they lay down their tasks. The results of somewhat wide and careful observations were as follows: I found here and there a pastor's class. Some of these were good, but they were mostly exceedingly spasmodic things made up of a few children who had reached the age of fourteen or fifteen, and, on the whole, run on no system and with no apparent conception of the great power a teacher can exert over a child, if he will only begin in time and become an intimate friend to the child. Here and there a Sunday-school teacher was making an effort to win her pupils to the church, but I am convinced that in Massachusetts few Sunday-schools are making any real yearly effort to reap all the children for the church, as by a regular, orderly, natural process. I found a good many Junior Christian Endeavor Societies poorly run, and helping very little in the solution of this great problem. Here and there, where there was a good superintendent, these societies were doing more than any other agency. In very few schools does the pastor appear more than twice a year to say anything to his children about preparing for the church.

These facts are true. Being so, what wonder that interest in religion is declining and admissions by confession falling off from year to year? The church membership of the future has got to be made up from these children. The membership of to-day was largely recruited from revivals of religion, but revivals seem to have had their day. The only hope of the future is in holding the children. On this we are all agreed. There seems to be little faith, however, in the possibility of doing this. But I believe it can be done; and I believe the time is coming when the Protestant Church will take every child into its bosom just as the Roman Catholic Church across the street from me is doing. Let me offer these suggestions as the beginnings of a way. I believe with all my heart, both from observation, experience with children, and from the nature of things, that if some well-trained, religiously educated man, of consecrated personality, would take all the children of his parish who have reached the age of ten, never under any conditions waiting until they have passed that age, and meet these children frequently, in small classes, until they are fourteen, he would find that almost every one of these children would be ready to pass into the church naturally and easily. Let him take these children at ten and instill into their minds the idea that the church is just as much to be thought of as having a place in their future as the home or trade or profession. Make them think that they are born for the church just as they are born for the State, and that while the common schools are educating them for citizenship in the State, he is training them for citizenship in the church, and that one follows just as naturally as the other. But this training must have all the system and regularity of the public schools. Above all, the children must be taken at this early age and put through a regular course of training in religious things until at fourteen they are received into the church and become its efficient workers. (You will be surprised to find how many are ready and desirous to join the church before the age of fourteen.) Where this suggestion has been faithfully carried out, these results have almost invariably followed:

1. Almost all of the boys and girls passed over naturally into church membership.

2. Most of them have grown up seriously interested in spiritual things.

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3. They have all of them gone out into life with a thorough knowledge of the Christian religion and of the teachings and ethics of Jesus, and with a high ideal of manhood. Of all these things the average boy of our parishes is lamentably ignorant, and yet where else shall he find instruction in these things?

My other suggestion is this, that every church that can possibly raise six hundred dollars ought to hire a young man from the Seminary to devote his time largely to this thing that I have suggested. In the smaller schools the pastor must do this work and can do it most effectually. But in the larger churches it is of course utterly impossible for him in any thorough manner to educate his children in religious things. Yet, unless this is thoroughly done, the discouraging condition of things now facing us is going speedily to grow worse. It is a perfect anomaly and a cause for shame that out of each one of these schools of from five to nine hundred only ten or fifteen children are joining the church from year to year.

I believe with all my heart, and I have evidence also to corroborate that belief, that if the churches of Massachusetts with schools numbering five or at least four hundred pupils should each hire a teacher of religion who should organize all the children into classes meeting perhaps fortnightly, and give practically all his time to winning every child in the parish to the Christian life and to church membership, in three years the column in the year-book now so sparsely occupied by figures of two numbers would soon be bristling with forties and fifties, to be surpassed rather than subtracted from through the years. For the children's sake as well as the churches we must come to some such thing. I merely throw out this suggestion as a possible way of solution. I believe we shall soon come to it. It is what the Roman Catholic Church has been doing for centuries, and it never makes any complaint of lack of supporters. When the Protestant Church comes to such a point that it cares as much for the religious life of its children, it will, by vastly superior instruction, in some such way as I have here suggested, reach vastly greater results. The new revival of religion is going to come in this way.

Readings from Recent Poetry—I.

MR. CHARLES HENRY WEBB is a man whose eminent companionableness, reinforced by a spontaneous and delightful humor, has long made him welcome in any group in which genuineness and wit are appreciated. His approach to a subject is often by the way of humor, but his temperament is that of the well-balanced poet; he is full of vivacity, gayety, good cheer; a certain blitheness and freedom invest his view of life and his expression of emotion or experience with perennial freshness. He is serious without too great a stress on his seriousness; his work is well done, but does not give the impression of too great pressure of his tools; he has the ease and spontaneity of a true singer rather than the acquired skill of a cultivated man who practices versification as an accomplishment.

His earlier volume, "Vagrom Verse," published thirteen years ago, was full of gayety, wholesome sentiment, and graceful phrasing of poetic thought; his latest volume, "With Lead and Line Along Varying Shores," which bears the imprint of Messrs. Houghton, Mifflin & Co., shows the same freedom, high-heartedness, and gayety of mood, with added deftness and skill in turning a taking verse. The little book is grave and gay by turns; full of humor and touched also with pathos; with grave lines on John Brown, with charming inscriptions to Mr. Jefferson, Mr. Stedman, Mr. Stockton, and other friends; with gay little songs and unpretentious ballads, with studies of the sea folk whom Mr. Webb knows well; the whole pervaded by a blitheness of spirit which takes one out from under the pressure of problems and makes him feel that, in spite of economic and social questions, the sky is still radiant and there are bluebirds a-plenty. A single short poem will serve as an illustration

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of Mr. Webb's light touch on serious things:

HAB ICH GELIEBET?

(SHE QUESTIONS.)

Have I loved? I have lived. And listen, dear,
To live is to love, I say;
I have loved and lived for many a year—
I live and I love to-day.

And some of my love to the living I give,
And some to but lifeless clay,
For some of my loves yet love and live,
And some have been borne away.

But hither or thither to me is one—
Once to love is to love for aye;
And I kneel to a love in the churchyard yon
As I kneel to thee, love, to-day.

Now the shadows of evening above me bend,
The sky in the west is gray;
But still I must love to the very end,
For I know no other way.

And though of fools, all others above,
There is none like an old, they say,
If it be folly to live and love,
Let me be a fool alway.

The Nicaragua Canal[1]

INFORMATION concerning Nicaragua may here be found which is hardly to be had elsewhere, and this information is made doubly effective by interesting illustrations and maps. In 1898 the author was employed under the direction of the Nicaragua Canal Commission, having as his special work a survey of the western country. His book may be regarded not so much as a plea for the Nicaragua Canal as a description of the people, the land, and, perhaps most interesting of all, of the Government—which he calls that "military despotism masquerading as a Republic." In these days of canal discussion, however, readers will be most likely to consult the volume for its information and advice regarding the feasibility of a waterway through Nicaragua. Regarded as a business venture, our author immediately and frankly declares that "the Panama route is unquestionably preferable." He does not fail, however, forcefully to set forth the advantages of the Nicaragua route. First among them he mentions the distance saved by vessels going from our Eastern to our Western ports, or *vice versa*, but by Mr. Carnegie and by many "Panamists" this has since been claimed to be no advantage: they declare that when thirty-three hours is given as the time for the passage through the Nicaragua Canal, hours of daylight only are meant, and as it will be found impracticable to pass through the canal at night, the total time required for a vessel going from New York to San Francisco would be about the same by either canal.

The undeniable advantages of the Nicaragua route appear to be physical, hygienic, commercial. (1) It offers the signal merit of having on its route a vast fresh-water lake, and it also offers the lowest pass through the continental divide between Alaska and Cape Horn. (2) Its climatic and other conditions indicate not only less loss of life and health during the construction of a canal than would obtain at Panama, but also less liability to commercial loss after the canal's completion—yellow fever, for instance, which rages at Port Limon, seventy-five miles down the coast, is unknown at Greytown, perhaps because the heavy and almost constant rainfall prevents the accumulation of filth; hence vessels could be guaranteed against being quarantined. (3) The Nicaragua route offers the possibility of developing large portions of Nicaragua and Costa Rica; during the period of canal construction the intimate business relations thus established with those countries would greatly benefit our own manufacturing, agricultural, and other interests; in comparison the Panama Canal would be merely a means of communication between oceans.

Yet all these things may not outweigh the fact that the cost of the maintenance and operation of the Nicaragua Canal would be $3,300,000 a year as against only $2,000,000 by the Panama route, less than one-third as long and a good deal straighter. The cost of completing the two channels is now practically the same, since the French have offered their Panama works for forty millions—the price set by our Isthmian Canal Commission as its real value. The slight difference of five millions in the cost of con-

[1] *Ocean to Ocean: An Account Personal and Historical of Nicaragua and Its People.* By J. W. G. Walker, U. S. N. Illustrated. A. C. McClurg & Co., Chicago.

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struction is in favor of Panama, and the Commission has now reported unanimously in favor of the construction of that canal.

An interesting part of the present volume is its author's expert testimony in reference to harbors. As against the natural harbors of Colon and Panama, "Greytown Harbor has been cut off from the sea by bars of sand, and can only be entered by small tugs and lighters through the mouth of the Rio San Juan. . . . Brito, often referred to as a harbor, is merely a slight indentation of the coast line. The absence of natural harbors on the Nicaragua route would entail the construction of costly breakwaters, and, at least at Greytown, would also entail a considerable annual expenditure for dredging." The book, therefore, while impressively setting forth the manifest advantages of the Nicaragua route, leaves the reader with the conviction that, on the whole, the Panama route is the preferable one.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Authorship of the Book of Deuteronomy. By John William McGarvey, LL.D. The Standard Publishing Co., Cincinnati, Ohio. 6×9¼ in. 304 pages.

In this volume President McGarvey utters the protest of the conservatives in the Church of the Disciples against the generally accepted belief of scholars that Deuteronomy was not the work of Moses himself but of the Mosaic school, as one may say, of prophets in the seventh century B.C. A strong case is made out satisfactorily enough to those who think that the controverted view is of evil tendency, and that Jesus' references to "Moses" have so condemned it as to estop further questioning.

Author's Year Book for 1902 (The). Gathered and Arranged by W. E. Price. The Book-Lover Press, New York. 5×7½ in. 106 pages. $1.

This contains practical advice to authors seeking a market for their productions, and gives a list of periodicals to which manuscripts may be sent, with sometimes a few words of characterization as a guide to the contributor. The main part of the book is made up of short articles by several writers; we desire particularly to commend that written by Mr. Frank Norris, which is well informed and to the point.

Beau's Comedy (The). By Beulah Marie Dix and Carrie A. Harper. Harper & Bros., New York. 4¾×7½ in. 320 pages. $1.50.

This little story is quaint, sprightly, and original. Its time is the eighteenth century, and its action is laid chiefly in the Massachusetts town of Deerfield. The hero is a young Englishman of high birth who comes to Deerfield out of the woods from Canada and is taken for a French spy. During the many months needed to prove his identity he is closely watched and forced to earn his living as the hired man of a farmer. The startling contrast between the London scenes in which the hero appears as the darling of society and nephew of a great duchess, and those in the New England village where he is the subject of universal contempt and hatred, is cleverly worked out. The eighteenth-century New England farmers talk suspiciously like the nineteenth-century Yankees of Miss Wilkins's stories, but on the whole this is a relief from the formal and stilted style in which our forefathers are usually made to talk in historical fiction. The love story has daintiness and sincerity.

Captain of the Gray-Horse Troop (The). By Hamlin Garland. Harper & Bros., New York. 5×7½ in. 415 pages. $1.50.

The author here chooses as the chief scene of his story an Indian reservation in the Far West. Captain Curtis is in charge, and his rational management of the Indians, his fight against the political ring that would defraud his wards, and his courageous handling of a serious crisis are well related. The love motive strikes an undercurrent with the appearance on the scene of a Senator's daughter, a Washington belle, with a penchant for art strong enough to lure her to the wild West for subjects. Attractions, repulsions, conventions, and primitive passions intermingle in due course. Mr. Garland tells a clean, entertaining story, with some serious motive relating to the fair treatment of the Indian.

Charlotte. By L. B. Walford. Longmans, Green & Co., New York. 5×7½ in. 386 pages. $1.50.

A story dealing with high life and the manners of London's smart set. Charlotte Gunning is the daughter of a silly, scheming, and detestably worldly mother. Charlotte herself is beautiful, alluring, witty, resourceful, gay, yet behind it all ever unhappy. Up almost to the end of the story she remains an enigma as to what she will finally do. The end is so unexpected, so sad and needless—as it may seem to most readers—that the author's cleverness in handling her puppets seems the only apparent motive for the telling of the story.

Dark o' the Moon (The). By S. R. Crockett. Harper & Bros., New York. 5×7½ in. 454 pages. $1.50.

This romance has a connection with one of

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the author's stories—"The Raiders," if we remember rightly. It is a lively, not very probable, tale of adventure in Scotland in the days when the Levelers were opposing landlords' tyranny much as in the Crofters' resistance of our own day. They are headed by a Captain Dick, who turns out to be a young lady in boots and breeches. Mysterious gypsies and their revenges and tragic deeds furnish much of the plot. Mr. Crockett is a born story-teller, and keeps it up, book after book, with remarkable success. His long novels of adventure do not compare, in our judgment, in literary quality, reality, and knowledge of human nature with his best short stories, but the longer romances hold the attention throughout by their skill in leading from one sensation to another, and it is easy to see why they are popular—as they undoubtedly are.

Development of Cabinet Government in England (The). By Mary Taylor Blauvelt, M.A. The Macmillan Co., New York. 5×7½ in. 300 pages.

A remarkably fine piece of work, and one that needed to be done. Those who have made a special study of English constitutional history must often confess themselves blankly ignorant of when and how the English Cabinet obtained its commanding position in the English governmental system—a position, in fact, so commanding that it makes a nominal monarchy a real republic, save for the distinctively social influence of the sovereign. In this volume the development of the Cabinet from a committee of the Privy Council responsible only to the King, to the Executive Committee of Parliament responsible to the nation, is traced with remarkable clearness and genuine literary power. It is a well-woven—an artistically woven—history, and not a mere collection of crude historical materials, that Miss Blauvelt has given us. The fact that her history deals with an institution which, as she says, "owes its existence to naught save custom," has made her task the harder, and its successful achievement the more honorable. Miss Blauvelt has not only won laurels for herself, but has added to the laurels of women workers in the field of history.

First Years of the Life of the Redeemed After Death (The). By William Clarke Ulyat, A.M. The Abbey Press, New York. 5¼×8 in. 267 pages. $1.25.

Forces in Fiction and Other Essays. By Richard Burton. The Bowen-Merrill Co., Indianapolis. 5×7¾ in. 177 pages.

A collection of essays dealing with literature from many points of view, in Mr. Burton's incisive and familiar style, often very informal, but never failing in directness and pungency. Mr. Burton has the essay mood, and loves the essay form. He writes as easily as most men talk; or, to be more accurate, he conveys to his readers the sense of being at home with them and with his subjects. He has sound judgment and an abundance of that uncommon quality, as rare in criticism as elsewhere, which is called common sense; a feeling, that is, for reality, a sense of proportion, and the love of truth. His work is entirely free from all kinds of pretension and pose; there is not an insincere note in the book.

Heavenly Vision (The) and Other Sermons. By Henry M. Booth, D.D. (Memorial Edition.) Randolph R. Beam, 14 West Twenty-second Street, New York. 5×7¼ in. 348 pages. $1, net.

This volume originally issued in Dr. Booth's lifetime is republished in commemoration of one whose character and services will long be remembered in the churches of which he was a distinguished leader and ornament.

History of Ancient Greek Literature (A). By Harold N. Fowler, Ph.D. (Twentieth Century Text-Books.) D. Appleton & Co., New York. 5×8 in. 501 pages. $1.40, net.

The hand of careful and ample scholarship is manifest in this work, an Introduction as well as a History. For use in schools and colleges it will take precedence of any other, though the general reader may prefer such a work as Capp's "From Homer to Theocritus" for its more copious extracts from Greek authors. Professor Fowler, however, carries the history beyond Professor Capp's limits into the period of the Roman Empire, when Greek literature felt the influence of a wider range of life and made fresh contributions to human thought. The value of the work for readers who lack access to libraries is enhanced by a sufficiently full bibliography.

How Men are Made; or, The Corner-Stones of Character. By Daniel Hoffman Martin. The Abbey Press, New York. 5×8 in. 194 pages. $1.

A series of addresses to young men on the formation of character. There are chapters on Health, Habits, Temperance, Thoughts, Influences, Purity, Amusements, Companionship, Reading, etc. The arguments used are largely personal and comparative in their appeal to the example of notable men. The author is pastor of the Clinton Avenue Reformed Church in Newark.

How to Get Acquainted with God: The Meaning of the Christian Science Movement. By Theodore F. Seward. Funk & Wagnalls Co., New York. 4×6½ in. 147 pages. 50c., net.

The moral and religious teachings of this book are excellent. "He that abideth in love abideth in God, and God abideth in him." This is St. John's doctrine, and Mr. Seward adopts it, and presents it as the sovereign remedy for the world's sin and sorrow. When Mr. Seward advances into the fields of philosophy and psychology, he is not at home. He recognizes no idealism (the doctrine that the Ultimate Reality is Spirit) but that of Mrs. Eddy's type; no "matter" but that which is an object of sense-perception; "intellect is a dethroned king," and has given place to intuition. There is need of return to the simplicity of essential Christianity, as the religion of love to God and man. But why should a plea for this return be made offensive to disciplined minds, disposed to recognize whatever real merits Christian Science possesses, by insistence on such extravagant fancies as that, if its doctrines were lived up to, "there would be no railway accidents"? As if, indeed, steel would no more break because of some indetectible flaw!

Irrigation in the United States. By Frederick Haynes Newell. Illustrated. Thomas Y. Crowell & Co., New York. 5×7½ in. 417 pages. $2, net.

Encyclopædic in scope and popular in style. Over a hundred and fifty illustrations—photo-

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graphs and diagrams—make the lucid text still more luminous. A thoroughly good book to popularize information upon this increasingly important subject.

Island Cabin (An). By Arthur Henry. McClure, Phillips & Co., New York. 4½×8 in. 286 pages. $1.50.

This tells the story of the author's summer on a little island less than two acres in area, lying between Fisher's Island and Watch Hill and near the Connecticut shore. Mr. Henry took possession (the island being ownerless), built a cabin, found out how to fish and sail and catch lobsters, and at a very slight expense had an amazingly good time. He sometimes calls himself the Lord of the Isle, and he certainly lorded it over his cats and his dog, his young women visitors (chaperons do not seem to be a necessity in island life), and the old-time man friend who joined him. We wish he had not found it necessary to swear at Elizabeth in order to make her swim; but we presume that any kind of criticism of the Lord of the Island's masterful manners would be regarded as rank anti-imperialism. Certainly the book is written with love of the sea and of outdoor life, and is decidedly worth reading.

Lady of New Orleans (The). By Marcellus Eugene Thornton. The Abbey Press, New York. 5×7¾ in. 330 pages. $1.50.

The sudden acquisition of wealth is made the salient feature of this story; but present social conditions resulting from past relations between master and slave seem to furnish the real motive for projecting it. This purpose is so evidently earnest that one wishes the author knew how fittingly to present his theme. "He had practiced some at his profession in two or three other States before locating in New Orleans," a sentence which confronts us on the opening page, gives warning of the quality of workmanship. The story is destitute of sense of proportion and art of construction.

Lewis G. Janes: The Man and His Work. The James H. West Co., Boston. 4½×7 in. 215 pages. $1.

A more than usually interesting memorial tribute to one who is greatly missed among those who seek to live in the spirit of a larger and broader thought and purpose. The book, which is neatly bound and printed, contains contributions from Colonel Higginson, the Rev. John W. Chadwick, Professor Nathaniel Schmidt, Mrs. Ole Bull, Rabbi Fleischer, Swami Sâradânanda, Herbert Spencer, William Lloyd Garrison, and many others among Dr. Janes's friends and co-workers.

Life of John Ruskin. By W. G. Collingwood. Houghton, Mifflin & Co., Boston. 5¼×8¼ in. 427 pages. $2, net.

This is much more than a reprint in a single volume of Mr. Collingwood's original work in two volumes which appeared in 1893. The whole work has been rewritten, very much enlarged in certain directions, curtailed in others, and subjected to thorough revision throughout, the exposition of Ruskin's teaching having been considerably reduced in order to give the narrative freer movement. Old papers and journals of Mr. Ruskin's at Brantwood, new biographical detail, and unpublished letters have been brought to light; and the story, which was necessarily unfinished at the time of its publication, is now complete.

Little Brother (The): A Story of Tramp Life. By Josiah Flynt. The Century Co., New York. 5×7¾ in. 254 pages. $1.50.

This book, in telling the story of a little boy who runs away from home and is taken possession of by a tramp and encouraged to lead a tramp's life, aims at pathos, but, we must frankly confess, seems to us to overdo the matter. The author who uses this pseudonym, as is well known, has almost unique knowledge of tramp life, and his description of the habits and methods of tramps is no doubt accurate. The rest of the book seems to us to be unnatural and on the whole unpleasant.

Mabel Thornley. By R. C. Baily. The Abbey Press, New York. 5¼×8 in. 271 pages. $1.25.

Mrs. Seely's Cook Book: A Manual of French and American Cookery. By Mrs. L. Seely. Illustrated. The Macmillan Co., New York. 5½×8 in. 432 pages. $2, net.

This is a large book and crammed with valuable information on the subjects outlined on its title-page. Besides the general information given to householders and cooks, those who are merely curious to know how great houses are kept in smoothly running order will here find the matter presented in more reliable form than can be learned from the popular pages of the Sunday papers; for the knowledge is assimilated from a first-hand contact and tried experience. The book, however, must appeal mainly to the well-to-do. To test most of the recipes would call for a well-stocked purse.

Monsieur Martin: A Romance of the Great Swedish War. By Wymond Carey. G. P. Putnam's Sons, New York. 5×7¾ in. 556 pages. $1.20, net.

The hero who gives name to this story is a young Englishman, tutor in a noble house in Sweden. He loves and is scorned by the young countess whom he has taught. The opening wars under Charles XII., "the Madman of the North," furnish opportunities for the series of marvelous exploits through which "Monsieur Martin" passes. The intrigues of an old noblewoman send him on a dangerous mission to the Court at Dresden—a hotbed of plot, strife, and sin. The story has the merit of vivid and resourceful imagination well sustained, and it gives several graphic pictures of historical personages.

Moors (The). By Budgett Meakin. Illustrated. The Macmillan Co., New York. 5½×8¾ in. 503 pages. $5.

The indefatigable author of those excellent volumes "The Land of the Moors" and "The Empire of the Moors" has now published another encyclopædic work on Morocco, its people and customs. Mr. Meakin's long experience in that country is evident on every page of his latest book. It will stand with those above mentioned as constituting a standard authority on Morocco.

Moral Law (The); or, The Theory and Practice of Duty. By Edward John Hamilton, D.D. The Funk & Wagnalls Co., New York. 5¼×8½ in. 464 pages. $1.60, net.

Competing theories of ethics are here sub-

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jected to a criticism which finds truth combined with error in them all. The discussion of these yields to Dr. Hamilton a syncretist theory, which fuses the truths found here and there into a doctrine for which he suggests the name of "Totalism," viz., "that the fundamental aim of duty is the total good of which the case admits, or any part which may help to constitute that total." Readers interested in ethical discussions will find Dr. Hamilton stimulating to reflection, though they may deem his pages somewhat overburdened with truisms. It is doubtful if his arbitrary division of human activities into moral and non-moral can be vindicated. The life of a moral being can hardly be susceptible of any such division, nor can any part of it be reckoned outside the domain of conscience. Exception must also be taken to the ranking of intellectual activity as the primary, and of a volitional activity, such as attention, as a secondary, function of mind. Agnosticism is the product of the mistaken psychology that gives primacy to thinking rather than to willing. The truth is just the reverse.

New Century Bible (The): The Acts. Edited by J. Vernon Bartlet, M.A. General Editor, Professor Walter F. Adeney. Oxford University Press (American Branch), New York. 4×6½ in. 394 pages.

For a recent notice of this series see The Outlook of January 18, page 194. The Introduction and Notes to this volume by Professor Bartlet, of Mansfield College, Oxford, are characterized by thorough learning and fresh suggestiveness.

Next Great Awakening (The). By Josiah Strong. The Baker & Taylor Co., New York. 5×7¼ in. 233 pages. 75c.

The first great revival of religion in this country, historically known as the Great Awakening, which began under the preaching of Jonathan Edwards in 1734, has been followed by many others, each of them, as Dr. Strong shows, connected with the preaching of a neglected Scriptural truth pertinent to the special need of the time. What has been will be. The recent rediscovery of the social laws of Jesus, the recovery from neglect of his cardinal doctrine of the kingdom of God, as the conformity of social institutions to divine principles, points to the character of the next religious awakening. But half of Christianity has yet been generally preached or practiced—the individual half. Its social principles still wait for the emphasis that Jesus gave them. His fundamental laws of service, sacrifice, brotherly love, have not yet leavened the economic order of Christendom, and this still remains essentially anti-Christian, with no general protest from Christian pulpits and churches. But the time is at hand for the advent of the kingdom, and its heralds are already proclaiming it. "The new Christian renaissance" demands a reconstruction of Christian thought, church methods, and social organization. Lucid, forcible, temperate, Dr. Strong's review of existing conditions, his forecast both of the coming change and the duty of the hour, deserve to be read and pondered by all who fancy that no change is either coming or needed.

Nouvelles Lectures Littéraires. By Eugene Bauer E. de Saint-Etienne. (Cinquième Édition.) Masson et Cie, Paris, France. 4¼×7 in. 520 pages.

This may be an excellent collection of readings for very prim young folk in acquainting them with some standard French authors, but we could wish that, for the sake of livelier young people, the editors had seen fit to include more and apter excerpts from the vivacious and entertaining writers of our own day.

Patriot and Tory. By Charles Johnson Noyes. Henry A. Dickerman & Son, Boston. 5×7½ in. 315 pages. $1.50.

Another romance of that seemingly endless theme, the British occupation of Boston and the beginning of the Revolutionary War. The apparent aim of this story is to interest the young.

Proceedings of the Webster Centennial of Dartmouth College. Edited by Ernest Martin Hopkin, and Printed under the supervision of Homer Eaton Keyes, for the College. For sale by Dartmouth College, Hanover, N. H. 6½×9¼ in. 286 pages. $1.50.

This is a volume of National interest. It was an unprecedented event when an American college celebrated the centenary of the birth of one of its alumni, but the National importance of that birth amply justified it. Some may hesitate to accept President Tucker's judgment entire: "Thus far Mr. Webster is the only man who has comprehended the American people. Until a greater American than he shall arise, he will live in the still unfulfilled destiny of the Republic." No thoughtful student of our history will dissent from Congressman McCall's judgment upon Mr. Webster's reply to Mr. Hayne in the Senate in 1830: "It was this speech, more than any other single event from the adoption of the Constitution to the Civil War, which compacted the States into a Nation." This speech, as ex-President John Quincy Adams said at the moment, "sunk to the bottom" the doctrine that it was competent for any State to annul an act of Congress. It was read throughout the country. School-boys everywhere declaimed it. "It gave the Nation a definite impulse toward nationality, and it laid down the battle-line" for the armies of the Union. The personal characteristics of Mr. Webster are also, of course, amply exhibited in this volume, with some revision of the judgments of his contemporaries, carried, it seems, to the point where criticism is silenced by love. But the debt of the Nation to the great "Expounder of the Constitution" is beyond dispute. The typographic execution of this memorial volume is creditable to the Dartmouth Press.

Real Philip Nolan (The). By the Rev. Edward Everett Hale. Reprint from the Publications of the Mississippi Historical Society. 5¾×9½ in. 329 pages. Paper bound.

This monograph is well worth reprinting in separate form. Our readers have had from Dr. Hale the story of the odd coincidence which led him to be interested in the true history of Philip Nolan—a name which by mere chance he had adopted as that for the principal character in his famous story, "The Man Without a Country," which, by the way, has just been reprinted in attractive form in a

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special edition commemorative of Dr. Hale's birthday by the Outlook Company. The true Philip Nolan had a story of no little historical interest, and that story is brought out in a decidedly interesting way in the Spanish report of the trial of correspondents of Nolan who were taken prisoners before Nolan was killed. This document has been translated from the Spanish, and forms the major part of the present pamphlet. A letter from Dr. Hale to the Mississippi Historical Society gives all the facts necessary to an understanding of the story.

Reconstruction and the Constitution, 1866-1876. By John W. Burgess, Ph.D., LL.D. (The American History Series.) Charles Scribner's Sons, New York. 5×7½ in. 342 pages. $1, net.

Though the work of a Northern man, this volume is aggressively Southern in its view of the essential feature of the reconstruction policy—the establishment of manhood suffrage as the means of securing to the emancipated race the civil rights won for them by the war. Professor Burgess treats as baseless the view that the future freedom of the negro was imperiled by the "vagrant acts" of the Virginia Legislature of 1866, requiring propertyless men to hire themselves out at the usual wages in their locality, under penalty of being required to work with ball and chain if they refused or left their jobs. To whatever extent the civil rights of negroes needed protection against the arbitrary power of their recent owners, the end should have been secured, he says, by placing civil liberty throughout the Nation under the protection of the Federal courts. The people of the loyal commonwealths were at that time, he urges, ready for the adoption of such a policy, and the Southern commonwealths might have been held under territorial civil government until the white race therein had "sufficiently recovered from its temporary disloyalty to be intrusted again with the powers of commonwealth local government." Such, in brief, is the alternative policy which Professor Burgess believes should have been adopted in place of negro enfranchisement. The most valuable portion of his volume is his masterly defense of President Johnson and criticism of the measures carried by the radical Republicans at Washington. The events of this period at the South receive relatively little treatment, and the treatment they do receive is relatively unsatisfactory. Professor Burgess's attitude toward this whole subject is revealed in his own declaration on approaching it: "The conduct of the men who now appear upon the scene as the creators of the new South was so tyrannic, corrupt, mean, and vulgar as to repel the historian from attempting any detailed account of their doings, and incline him to the vaguest outline." The outline which follows puts very sharply before the readers the vicious extravagance of the Moses Legislature in South Carolina, which "spent ninety-five thousand dollars to refurnish its Assembly Hall where the aristocrats of South Carolina had never spent more than five thousand," and the fourfold to tenfold increase of taxation in other States during the period of negro domination; but the author neglects to notice at all the fact that the heaviest of the new expenditures was for the establishment of a public-school system, and that the fourfold increase in taxation which is charged against most of the Southern States at this period was paralleled in some parts of the North—as, for example, the city of Chicago and the State of New York. In neither North nor South did the work of retrenchment begin until after the panic of 1873. The recently published history of "Reconstruction in Mississippi" by Mr. Garner, a Southerner, is incomparably more just to the carpetbaggers and their negro allies and supporters.

Rockhaven. By Charles Clark Munn. Lee & Shepard, Boston. 5¼×8 in. 384 pages. $1.50.

In this story Mr. Munn has added to the qualities he first revealed in "Pocket Island" and later in "Uncle Terry." The present story works out perhaps a more complete love story than either of the others, but the author's strength still remains mostly with his seacoast characters and fishermen. In delineating New England traits and speech Mr. Munn is at his best, and his best is wholesome and entertaining.

Short History of Germany (A): From 9 A.D. to 1871 A.D. By Ernest F. Henderson. The Macmillan Co., New York. In 2 vols. 6×9 in. $4, net.

Reserved for later notice.

Text-Book of Anatomy and Physiology for Nurses. Compiled by Diana Clifford Kimber. Illustrated. The Macmillan Co., New York. 6×8¾ in. 276 pages. $2.50.

In this volume a popular work that has been often reprinted appears in a new and revised edition.

Vicar of Morwenstow (The): A Life of Robert Stephen Hawker, M.A. By S. Baring-Gould, M.A. (Eighth Edition.) Thomas Whittaker, New York. 5×7½ in. 312 pages. $1.25.

A new edition of one of Mr. Baring-Gould's most widely read books.

Wild Life of Orchard and Field. By Ernest Ingersoll. Harper & Bros., New York. 5×7½ in. 347 pages. $1.40, net.

A capital outdoor book both for young people and adults, one that must be put among the very best volumes telling of bird and beast as they may be studied in this part of the world by any one with observing eyes and a love for animal life. Mr. Ingersoll writes simply and clearly, records the results of many years' careful attention to what is going on in woods and fields, and is thoroughly in sympathy with his subject. The book is illustrated from photographs.

Wonders of Mouseland (The). By Edward Earle Childs. The Abbey Press, New York. 5×8 in. 268 pages. $1.25.

Here are set forth the adventures of an American boy who was wrecked at sea and cast upon a coral reef whereon he constructed a raft from pieces of the wreck. He is finally rescued and finds himself in a country inhabited by mice who act and live like human beings in a state of high civilization. The little story is brightly imagined, briskly told, and well adapted to please young readers.

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Correspondence

Delaware and Mr. Addicks

To the Editors of The Outlook:

Your readers, the country over, have learned to expect two things from an Outlook article—a sound moral note and thorough accuracy. We Delawareans have therefore been somewhat bewildered by "Bossism in Delaware," which, over the signature of "C. B. S.," appeared in your issue of February 22.

We know The Outlook is not in the least in sympathy with Mr. J. Edward Addicks, and that "C. B. S." meant only to point out, impartially, the best course to be taken in dealing with him. But, in the effort to be absolutely impartial, the grave mistake was made of accepting facts as given by Mr. Addicks's chief lieutenant and reasoning from them—the real facts being very different. Naturally, there has been much rejoicing over the article in the Union Republican camp, while Delaware feels that she has been wounded in the house of her friends. Such an article, read by thousands of outsiders entirely ignorant of the true conditions in Delaware, cannot but confuse the public mind as to the real issue in our State. It "praises with faint damns" (as the Frenchman put it) the man who menaces the welfare of Delaware far more than Tammany menaces New York; and by just so much as The Outlook stands for accurate knowledge and high civic ideals to all of us who read it, by just so much a mistake of this kind hurts the cause of good government among us.

"Bossism in Delaware," of course, was meant merely as the lightest of sketches—an impression rather than a serious study. Its writer was but a day in Delaware; its standpoint is avowedly that of an outsider. Yet the slightest sketch surely demands a knowledge of anatomy and perspective; and an impression received when the artist is standing on his head would hardly be true to nature. It is this topsy-turviness that strikes the Delaware reader in perusing the paragraphs of "C. B. S.," who takes the novel position that Mr. Addicks is the candidate of the masses, that the aristocracy of Delaware are struggling against the popular will, and that the opposition to Mr. Addicks is largely a social one. Under other circumstances such a misconception might be amusing; but just now Delaware is in a life-and-death struggle; everything is grim earnest; we need all the help and encouragement we can get, and especially we need the truth, the whole truth, and nothing but the truth made plain concerning our battle with Mr. Addicks.

As a matter of fact and record, Mr. Addicks is, and always has been, a minority candidate. He blocks the way of representative government. Master of a minority, he defies the majority. He has never represented anybody or anything but himself. He has taken advantage of certain peculiar conditions in Delaware, which the article does not even mention. Vote-buying in our State has doubtless been brought into undue prominence by Mr. Addicks; but vote-buying alone cannot account for his success (as "C. B. S." rightly sees, though he draws a wrong inference from it). No plutocrat, no matter how many millions he puts into a corruption fund, can buy the majority vote of an Eastern State. Votes are for sale as openly in New York State and rural Connecticut, to the writer's knowledge, as in Delaware; but the other conditions of New York and Connecticut are not such as to promise success to a mere vote-buying candidate for the Senate. Mr. Addicks came to Delaware just because his shrewd eye saw there certain conditions besides vote-buying, which made success through bribery possible. They were these:

Delaware has a total vote of 41,936, as shown by the last Presidential election—18,858 Democrats, 539 Prohibition, and 22,539 Republicans. The entire electorate, it will be seen, is so small that a trifle over 11,000 will give a majority in the Republican party. When we add that there are about 8,000 negro voters, and that the negro vote has always been ignorant and venal (there being no compulsory education, even for whites, in Delaware, no mixed schools allowed, and almost no funds available for colored schools), it will be seen that, this negro vote holding the balance of power, it is only necessary for the man who controls it to add some three

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thousand purchasable white votes (out of 33,000) to give such a vote-buying candidate the "majority of the masses" in the Republican party.

The Regular Republicans, at the last election, had a large majority of the white Republican voters, rich and poor, on their side. They always have had. Mr. Addicks has the negro "masses" solidly behind him, but no others. And those who know the Delaware negro have no illusions as to "appealing to the heart of the under classes" (as "C. B. S." advises the opponents of Mr. Addicks to do), as long as Mr. Addicks appeals to their pockets. Not until the Regular Republicans are prepared to outbribe Mr. Addicks can they reach his dusky followers. We know The Outlook could not advise this. Doubtless "C. B. S." never considered the negro vote at all, as a vital factor in the problem; and certainly Mr. Addicks's wily lieutenant at Dover would be the last to explain its importance to him. If the negro vote were subtracted from Delaware politics, Mr. Addicks would never be heard of again. If Mr. Addicks lost his fortune to-morrow, the negro vote would not be his henceforth. These two facts are well known and unquestioned in Delaware.

But that is not all. The two rural counties of Kent and Sussex, where Mr. Addicks's main and only strength lies, have but 17,000 votes between them. The city of Wilmington has 16,500, and it casts a strong vote against Mr. Addicks, as does also the third county of the State, Newcastle County, in which it is situated. But Kent and Sussex have thirty members in the State Legislature, and Wilmington has only seven. A Regular Republican Senator from Wilmington has more constituents in his one senatorial district than five Senators from Kent and Sussex in all their districts put together. Mr. Addicks, in Kent County, has some 2,500 negro votes and 1,300 white votes. Each of these votes outbalances five of the workingmen of Wilmington; and thus a minority following, multiplied fivefold by these complex conditions (which it is no wonder an outsider did not understand), allows Mr. Addicks to pose as a leader of the "masses;" but the pose deceives no one here in Delaware.

As for the "aristocrats," it may be interesting to note that the Delaware Avenue district of Wilmington, the most aristocratic spot in the State, so to speak, sent a representative to the last Legislature who voted for Mr. Addicks. To show, however, how misleading surface facts can be, it is only necessary to explain that the said representative was elected on his pledge that he would oppose Mr. Addicks. He was an upholsterer, working by the day at the car-works (which shows how aristocratic our most aristocratic district is, and how obstinate is its failure to represent or understand the masses), and after he got to Dover he voted for Mr. Addicks, against the indignant protest of his cheated constituents, explaining the change by telling one of his friends that "he was tired of working all day with his mouth full of tacks." Mr. Addicks cannot buy the majority of the white voters; but, whenever possible, he buys their representatives and thus adds to his "popular strength." He knows no party lines, either, but buys Republican and Democrat alike, as was seen in the passage of the infamous Voters' Assistant Bill, of which "C. B. S." says that "the Addicks supporters got help from outside their own ranks." This is true, and yet misleading until more facts are added. Farlow, the Democratic State Senator who helped to vote it through, had been, as Delawareans remember, corrupted by Addicks at the previous session, and nearly tarred and feathered in consequence by his constituents, while his colleagues read him out of the party. He held over (though re-election would have been impossible), and voted, of course, with Addicks again. But this would not be explained by Mr. Addicks's chief agent—and, by the way, Dr. Caleb Rodney Layton, of Dover, is distinctly an aristocrat in town circles, and not in the least one of the under classes.

The situation, then, in brief, is this: Mr. Addicks has some 8,000 negro votes and some 3,000 or 4,000 white votes in an electorate of over 41,000. His minority vote, obtained by open bribery in the two sparsely settled rural counties, overbalances a large majority of white voters against him in the most populous and industrious part of the State—rural Newcastle and the city of Wilmington. We know that "C. B. S." writes

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out of a genuine sympathy with popular democracy, and yet that very sympathy misleads him when he quotes approvingly the remark that "nine out of ten of the masses are violent personal partisans of Addicks." If that were so, allowing one thousand "aristocrats" to Delaware (which is more than she ever had or ever will have), then Mr. Addicks ought to control twelve thousand white votes at the very least, which, added to the negroes, would give him the unquestioned supremacy of the State. Instead of this, he has not one-third of the white vote of his party; and his assumption that he is a majority candidate imposes on no one in Delaware.

A Native Delawarean.

Wilmington, Del.

[The author of the article commented upon cordially supports all the statements of fact of his critic except those relating to the negro vote of Delaware. There are in Delaware but 8,000 negroes in a voting population of 52,000, and among the negroes are many good citizens. If all of them vote for Mr. Addicks, even in communities where their white neighbors and employers vote against him, it is to be feared that an unrepublican race spirit weakens the anti-Addicks movement quite as much as an undemocratic class spirit. The blame for Mr. Addicks's power, however, even in Kent County, cannot be lightly shifted off upon the friendless race. Kent County, according to the census, contains but 1,900 negroes among a voting population of over 9,000. The Addicks faction could not control it without great strength among the white voters—a strength due in part to bribery and in part to other causes which our staff correspondent attempted to ascertain. In this work he talked with more opponents than supporters of Mr. Addicks, and, while he reported both as accurately as possible, he accompanied his report of Dr. Layton's statement with a rather sharp criticism. If Dr. Layton had protested against the criticism, the protest would have been comprehensible, but the report of what he said ought surely not to be objected to by the opposing faction. The fair treatment of political opponents is one of the "civic ideals" which most need to be upheld.

Whether it was the intention of our staff correspondent to "praise Addicks with faint damns," as our critic wittily expresses it, and what his purpose was, may be judged from the following extract from his article:

> It is to be said in conclusion that the revolt against Addicks is a revolt of conscience, and the regular Republicans who refused to vote for Mr. Addicks for the United States Senate, even at the cost of losing two United States Senators for their party and for their State, are deserving of all praise. Mr. Addicks, as the illiterate farmer had told me, had shocked the State by using for his own advancement the corrupt methods that had been previously tolerated, and by carrying the corruption to such a pitch that the dormant public conscience had been awakened. The protest that has been stirred, however, must not be allowed to expend itself simply in decrying J. Edward Addicks. It must be directed against the system of vote-buying which gave to Mr. Addicks's money its political power, and it must also recognize the claims of the poorer people to a voice in the direction of public affairs.

—C. B. S.]

A Hopeful Sign

To the Editors of The Outlook:

An incident of more than usual interest to those who are awaiting the outcome of affairs in Cuba lately occurred in Havana. It was the organizing of a National Conference of Charities and Correction for Cuba, on the plan of the association of the same name in the United States. At the annual meeting of the American Conference in Washington, D. C., last May, several Cuban gentlemen interested in the care of the dependent and delinquent classes were present. They had been encouraged to come by some American friends. They were greatly interested in the articles read and in the discussions regarding the various phases of what is being done in the United States in hospitals, asylums, orphanages, reformatories, prisons, and other institutions for the care of the dependent and delinquent members of society. They returned to Cuba full of interest in the subject. These men are typical of a large class of people in Cuba. They have lived through years of struggle for independence. They have had and still have the higher aspirations not only for freedom and independence but for the higher welfare of their country and their fellow-citizens. They had an opportunity to see something of the methods and the

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spirit which have been developed in the United States, as in other parts of the world, in these lines. Furthermore, they have been seeing during our military occupation of Cuba a concrete illustration of the administering of such affairs on the basis of modern scientific philanthropy. Under the administration of General Wood a definite form of government has been established and put in operation. That has included a Department of Charities and Correction, of which the present head is Major Kean, Surgeon of the U. S. A. The work of that office has been in method and in spirit like the work of such an office in the United States—systematic, possibly at times it might seem coldly so, but animated by the warmest sympathy and an actual spirit of earnest, devoted service. Gradually Cubans have been appointed to do the work of the departments, so that it is now well organized as a Cuban affair already, ready to simply continue when the new Cuban Government shall take the reins.

Naturally, the gentlemen connected with this department were prominent in the organization of the new Cuban Association, but a considerable number of other men and women, not only from Havana but from other portions of Cuba, made up the committee which organized the conference, and made the first effort a marked success.

As usual in such meetings, there were both general sessions and special sessions, the former for discussion of subjects of more general interest, the latter for the consideration of special subjects related to the various phases of charitable and disciplinary work. It was evident that a large number of the members had given much time and thought and labor—and some of them not a little money—for work in these special lines. It was really inspiring to see how they took hold of the affair, how rationally and earnestly they worked, and the most remarkable thing of all was that the Conference started with nine hundred and fifty members who had paid their subscription fee, and the secretary said that they hoped the number would reach a thousand or more before the Conference was over.

More than this, a considerable number of the members were and had been actively engaged in various phases of such work in connection with the institutions in different parts of Cuba, and were able to contribute from their own experience as well as from their earnestness and enthusiasm very much to the success of the meeting itself and very much of promise of what may be expected in the future.

W. O. A.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Will you kindly send me a select list of books on Eschatology, as I may be called upon to defend the position I took last Sunday relative to what is commonly termed "The Resurrection." My position in the matter is that resurrection is a process, a development, a growth. I wish a list of books treating on all sides of the subject. I have Stewart and Tait, J. Fyfe, W. R. Greg, Petavel, Whiton, Robert Anderson. T. C. E.

The most significant book for your position is McConnell's "Evolution of Immortality" (Macmillan Co., New York, $1.25). See also Gerhard's "Death and the Resurrection" (C. G. Fisher, Philadelphia; about same price). For a philosophic vindication of immortality see Royce's "Conception of Immortality" (Houghton, Mifflin & Co., Boston, $1).

Please name two or three of the best books on Comparative Religion. T. H. W.

Menzies's "History of Religion" (Scribner's Sons, New York, $1.50); Matheson's "Distinctive Messages of the Old Religions" (about $1.75). See also Max Müller's Gifford Lectures—in four courses—Natural, Physical, Anthropological, and Psychological Religion; and Tyler's "Study of the History and Philosophy of Religion" (G. P. Putnam's Sons, New York, $1.50).

The hymn of Mary Queen of Scots is to be found on page 210 of "Latin Hymns," published by the Harpers in 1879. The full text is as follows:

O Domine Deus!
Speravi in te;
O care mi Jesu!
Nunc libera me;
In dura catena,
In misera poena
Desidero te;
Languendo, gemendo,
Et genuflecteudo
Adoro, imploro,
Ut liberes me! G. F. B.

Other correspondents send the same reply.

Mr. W. L. Sheldon's "Bible Stories," published serially in the columns of "Unity," Chicago, have been gathered into a pamphlet, the price of which is 35 cents. They have already been commended in this column as a judicious treatment of the Old Testament narratives in a way appreciable by children.

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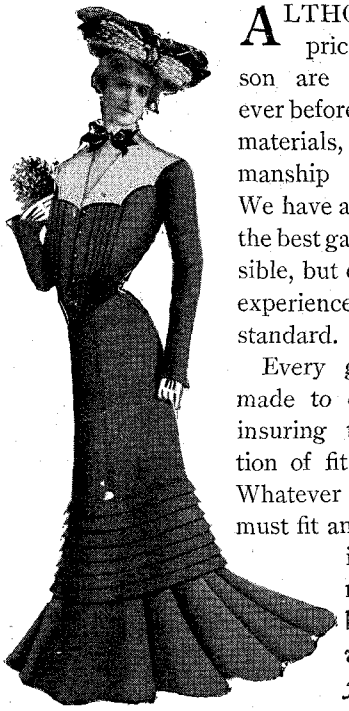

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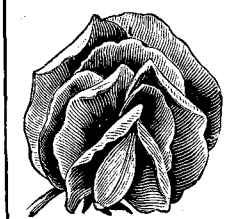

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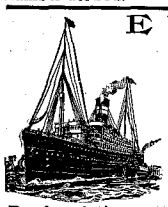

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